IMPROVEMENT

OF THE

Way of Teaching

THE

LATIN TONGUE

BY THE

ENGLISH;

Suited with

Variety of EXAMPLES to each particular RULE.

To which is added,

The Way and Manner of Framing an ORATION in all its Parts; with *Paradigms* of ſhort Speeches upon ſeveral Subjects, fitted for the Uſe of *Young Beginners.*

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The Preface.

THE *Design of this little* Treatise, *is what it bears in its Title Page, namely, To improve that natural way of teaching the* Latin Tongue *by the* English; *that is, by making the* English *a Foundation for the* Latin, *and comparing what we are to learn with what we know already.*

The Rules *I have made use of were divers years since published by an* Ingenious and Learned Person, *who had spent much time in instructing, by this Method, not only Children but adult Persons, not without admirable Success. The* Principles *he goes upon are therefore* Rational, *because they are the most* Natural.

The Rules *themselves are first* few, *that they may not be burdensom to the Memories of* Children; *and secondly, they are* plain, *that they may be fitted to their Capacities; which whoever shall make tryal of, will, I doubt not, find to be more* easie *both to the* Teacher *and* Learner *than any other whatever: for certainly* the most natural way of proceeding is from the most simple, plain, and known Principles to things more difficult and unknown; *whereas the teaching the* Latin *by its self, without any dependence upon our own Tongue, seems, as if a Man that were to erect a Building should begin with the Superstructure* first, *and lay the Foundation* afterwards.

There have been diverse learned Men who have taken pains to compose English Examples, *and adapt them to the Rules of* Lilley's *Grammar, whose Labors questionless have been to good purpose, in regard they are designed to put Children to make Latin as soon as may be. I have taken the* same Course, *tho in a* different *Method, and upon fewer and plainer Rules, not offering (which were labor in vain) to Children, things beyond their Apprehensions and Capacities.*

The Examples *that I have given are chiefly taken out of* Classical *Authors, mostly out of* Cicero, *that so we may not want good* Authority *to shew the* Propriety *and* Government *of Words. And to avoid all mistake, I have set the* Latin *word upon which the* Example *depends, in the* Margin;

because

word by consulting a Dictionary, they may sometimes take one which is nothing to the purpose: as if e. g. these Verbs [to help, to hurt] were contrived into some English to shew that they govern a Dative Case, it is convenient that the proper Latin Word be set down, lest juvo and lædo should unwarily here be made use of.

Moreover, because Words in English are not declined but the Cases in Nouns, and the Tenses in Verbs, distinguished by Particles; and that one great Difficulty in making Latin lies in the true rendring of these, I have exemplified so many of them as are Signs of Cases, and by which the following words are governed or directed; so that a little practice will quickly render the various ways of making them into Latin familiar.

I have likewise inserted so much of the Critical Grammar in the Observations upon the several Rules, collected out of the best Grammarians, as may competently serve for the perusing any common Latin Author, by shewing the genuine and natural Construction of Words, and the Reasons of it.

Lastly, I have annexed a Recapitulatory Exercise at the end of each English Particle governing a Case, to be turned into Latin, comprehending the various uses of that Particle, for the better remembring and retaining the preceding Directions.

As for the other Treatise annexed, I have only this to say, that it was the Complaint of a learned School-master, that many Men were too tyrannical in commanding their Scholars to make Orations, and yet gave them no due Instructions, nor furnished them with proper Directions to find Materials; to remedy which Inconvenience, he himself compiled a small Treatise de Inventione Rhetorica. Dr. Walker.

Something further yet I conceived might be useful to such as begin to frame Orations; and therefore I have gone over the several parts, with suitable Examples both in English and Latin.

And moreover, I have added some Paradigms upon several Subjects, in a lax and diffuse manner, which may serve to inform the Judgment and quicken the Invention of Young Beginners, and more especially take them off from a puerile to a more masculine way of writing: in which if these Productions of vacant hours prove of use and benefit to any, I am abundantly satisfied.

CHAP.

CHAP. I.

SYNTAX is nothing but an agreeable Diſpoſing of Words in a Sentence; its Parts are two, *Concord* and *Government*.

Concord is the Agreement of Words between themſelves.

Government is the Dependence of one Word upon another.

Concord is twofold: 1. Of the *Verb* with the *Nominative Caſe*. 2. Of the *Adjective* with its *Subſtantive*.

Every Sentence conſiſts of a *Nominative Caſe* and a *Verb*, foraſmuch as nothing can be affirmed or denied without a Verb.

The *Verb* agreeth with, or is directed by the *Nominative Caſe*, in *Number* and *Perſon*.

Examples.

Water flows. A Dog barks. Lions roar. *Cæſar* fought. *Pompey* fled. Fire will burn. The Winter waſteth. The Spring draweth on. Wine is drunk. Bread is baked. Fleſh is roaſted. Corn is ſowed. Hay is mown. Swans ſing. Cocks crow. The Flower fades. The Sun ſets.

The Shadow flies. Man dies. The *Horaces* kill. The *Curiaces* are killed. The *Fabiuſes* were ſlain. The *Romans* have conquered. The *Parthians* have been vanquiſhed. A Spade digs. A Rake gathers. We read. They hear. Ye call. A Saw cuts. A Whet-ſtone whets. A Field is plowed. A Ditch is dug. Houſes are built. Times are changed. Life vaniſheth. Apples are gathered. Snow falleth. Man is buried.

The *Nominative Caſe* is the firſt *Subſtantive* in a Sentence, and uſually ſtands before the *Verb*; except when a *Queſtion* is asked, or the *Verb* be of the *Imperative Mood*; then the *Nominative Caſe* is ſet after the *Verb*.

Examples where a Queſtion is asked.

Teacheſt *thou*? Called *ye*? Anſwered *they*? Heard *he*?

The ſame is to be obſerved likewiſe after the Sign of the *Verb*: As,

Did *I* loſe? do *I* play? did *he* find? did *we* ſit? did *ye* ſtand? did *they* walk?

Have *I* fought? haſt *thou* read? hath *he* overcome? have *we* danced? have *ye* asked? have *they* heard?

Shall *I* hold? wilt *thou* ask? will *he* anſwer? ſhall *we* have? ſhall *ye* command? will *they* obey?

Shall *I* be heard? wilt *thou* be ſtricken? ſhall *he* be ſought? ſhall *we* be led? will *ye* be led? ſhall they be killed?

Examples

Examples wherein the Verb *is the* Imperative Mood.

Hear *thou*, fight *he*, write *ye*, drink *they*. Sing *thou*, read *ye*, run *they*. Do *thou* go, let *him* ſtay, let *them* ſing. Be *thou* ruled, let *him* be asked, let *us* be bound, let *them* be tamed.

Note, That it is not neceſſary that in all theſe Caſes the *Nominative* be always ſet after the *Verb*.

2. Two or more *Subſtantives Singular*, with a *Conjunction Copulative* between them, are accounted as *one Plural* in *Concord*: As,

The *Nightingale* and the *Black-bird* ſing finely.

Majeſty and *Love* do not well agree.

The *Tyger* and the *Panther* are never tamed.

The *Owl* and the *Batt* fly in the Night.

Syrus and your *Dromo* whiſper together.

3. If the *Nominative Caſes* be of *divers Perſons*, the *Verb Plural* will agree with the *Firſt*, rather than the *Second*, and with the *Second* rather than the *Third*: As,

I and *thou* write.

Thou and *thy Siſter* walk.

We and *our Brothers* will dine with you.

CHAP. II.

The Second *Concord between the* Subſtantive *and* Adjective.

THE *Adjective* agrees with, or is directed by the *Subſtantive*, in *Caſe*, *Gender* and *Number*.

Obſerve, 1. As the *Subſtantive* ſignifies the *Being* of the Thing it ſelf, ſo the *Adjective* ſignifies the *Manner* of the Subſtantive, and is ſome *Accident* or *Quality* belonging to the Thing; and theſe *Modes* or Qualities are therefore called Adjectives *ab adjiciendo*, becauſe they are *added* to the Subſtantives, as the *manners* of them. Now, as an *Accident* cannot ſubſiſt without its *Subject*, ſo neither can theſe *Adjectives* without ſome *Subſtantive*, of which they are the *manner*.

Except *this, that.* Plur. *theſe, thoſe.*

2. *Note*, That in *Engliſh*, Adjectives are *undeclined* Words, having neither *Number*, *Caſe*, *Gender* nor *Declenſion*. They have but *one Termination*, which indifferently ſerves for *all Caſes*, *Numbers* and *Genders*; becauſe in theſe they are determined by the *Subſtantives*, whoſe *Modes* or Qualities they are. And if the *Adjectives* in *Latin* had been undeclined, the Language had been as *intelligible*; though perhaps to ſay, *bonus Vir*, *bonus Mulier*, *bonus Caput*, by ſome ſpruce

ſpruce and over-curious Wits, may not be thought ſo handſome as the Diverſity of Terminations.

3. *Note*, That an *Adjective* properly hath *no* Gender, but only by virtue of its *Termination*, or *Terminations*, is accommodated in the Structure of a Sentence to *that* Gender its *Subſtantive* is of. An Accident or Mode can *beget* nothing; now *Genus*, or Gender is ſo called from *Gigno*, *genui*, becauſe by *Males* and *Females* the ſeveral ſorts or *kinds* of Things are propagated. Hence there ought to be but *two* Genders, the *Maſculine* for *Hees*, and the *Feminine* for *Shees*; the *Neuter*, applied to Things, is not a *Gender*, but a *Negation*; *i. e.* it is *neither* he nor ſhe.

Nor ſhould we ſo much conſider the *Gender* of a Subſtantive, were it not for the ſake of the Adjective, that hath *ſeveral* Terminations adapted to the *ſeveral* Terminations of the Subſtantive, with which it agrees.

Therefore, in the *Engliſh* Tongue we are not in the leaſt ſollicitous about the *Gender*, but expreſs the *Male* and *Female* by *diſtinct* Words; as, a *Father*, a *Mother*; a *Maſter*, a *Miſtreſs*. And when we have not thoſe *diſtinct* Words, we commonly uſe *theſe* Adjectives; as, a *Male-Hare*, a *Female-Hare*; which ſometimes the *Latines* did.

4. *Obſerve*, That in *Engliſh*, the Adjective, for the moſt part, is placed *before* the Subſtantive, unleſs the Adjective govern a *Caſe*, or

paſs its ſignification into another Word; as in this Example, *A Man* deſirous *of Honour*. Hence it is, that *Participles* everlaſtingly ſtand *after* their *Subſtantives*; and the reaſon is, becauſe they always influence another Word with their ſignification.

Examples where the Adjective ſtands immediately before *the Subſtantive.*

A *good* Man.	A *white* Pearl.
A *hard* Stone.	A *ſharp* Sword.
A *deep* Cellar.	An *old* Garment.
A *new* Book.	A *blunt* Edge.
A *difficult* Work.	*Generous* Wine.
A *bitter* Apple.	A *mild* Maſter.
A *diligent* Boy.	A *precious* Jewel.
An *eaſie* Method.	A *fair* Face.
Short Time.	A *rare* Bird.
A *black* Swan.	An *eloquent* Orator.
An *ingenious* Poet.	*Wholſom* Counſel.
An *Airy* Region.	A *bitter* Enemy.
A *ſhort* Life.	A *kind* Friend.

The *untimely* Death of a *loving* Husband, is a *bitter* Fountain of *much* Grief to a *tender* Wife.

A *tall* Man, with a *long* Neck, in a *white* Doublet, killed *two* Sparrows, ſitting on a *high* Houſe, with *one* Stone.

She views her *wrinkled* Face in a *broken* Glaſs, and waſheth her *yellow* Teeth with *red* Wine.

White

White Pearls lie hid within the *deep* Sea.

A *weak* Stomach is oppreſſed with *various* Diſhes.

A *ſharp* Fight goes before a *ſweet* Victory.

Heavy Diſgrace follows *filthy* Pleaſure.

Bitter Weeping ſucceeds *ſweet* Laughter.

The *fleeting* Clouds fly over the *higheſt* Mountains.

Strong Wine hurts a *weak* Head.

A *merry* Heart maketh a *joyful* Countenance.

Examples where the Adjective is ſet immediately after *the Subſtantive.*

An Heart *wounded with* Sorrow.

An Houſe *full of* Gold.

A Temple *adorned with* Pictures.

A Mind *enriched with* all the Gifts of Nature.

A Man *deſirous of* Riches.

A Woman *greedy of* Pleaſures.

An Heart *void of* Goodneſs.

Exceptions.

1. *Pronomina Poſſeſſiva Genitivum poſt ſe recipiunt cohærentem cum incluſo primitivo.* As, My own Houſe, *Mea* ipſius *Domus*; *i. e. mei ipſius.* Your own Lands, *Veſtri* ipſorum *fundi*; *i. e. veſtrûm ipſorum.* So, *Meum* ſolius *peccatum*; *i. e. meum mei ſolius.*

2. *Two* or *more* Subſtantives *Singular*, with a Conjunction Copulative *between* them, will have an Adjective of the *Plural* Number;

which Adjective agrees with the Substantive of the most *worthy Gender.* As,

The Tyger and the Panther *are untameable.*

The Mouse and the Rat *are mischievous* to the House-keeper.

Julius and *Octavius*, the *most valiant* of the *Roman* Emperors.

The Dolphin and the Whale *are live breeders.*

The Cock and the Hen *are white.*

My Brother and Sister *are spiteful* to me.

The Man and his Wife *are tall.*

The Maid-Servant and the Jument *are found.*

The Wife and the Slave *are safe.*

Her Father and Mother *are dead.*

3. When the Substantives are things *inanimate, i. e.* without Life, the Adjective is commonly put in the *Neuter* Gender.

The Bow and Arrows *are useless* to me.

Both the Tree and Apple *are good.*

The Land and the Grass *are mine.*

A Pen, Paper and Ink *are necessary* to a Writer.

4. When *Part* is the Substantive, the Adjective is usually the *Neuter* Gender, because *thing* is understood. As,

You do not see *that part* of the Wallet that is behind.

A *little of* Money; *i. e.* a little part of Money.

How much Money a Man keeps in his Chest, so much *Credit* he hath.

To the Concord of *Substantive* and *Adjective*, we may refer that of the *Relative* with its *Antecedent.*

1. *Note,*

1. *Note*, The *Antecedent* is a Word that ſtands in a *former* Sentence *before* the *Relative*, and may be *repeated* again of the *Relative* without diſturbing the Senſe. As,

I met a Man, *which Man* I did ſalute.

Nor is this Repetition of the Subſtantive without the Authority of good Authors; as in that of *Tully*, *pro lege* Manil. *Bellum tantum*, quo bello *omnes premebantur*, Pompeius *confecit*. And *Cæſar* ſeems to delight much in this way of ſpeaking; as, *Ultra eum locum*, quo in loco Germani *conſederant*.

But if it were not *repeated*, it may be *conceived* in our Minds, and then the *Relative* will agree with the *Subſtantive* after it in *Gender*, *Number* and *Caſe*, as *other* Adjectives do, whoſe Subſtantives are often *underſtood*.

2. For a clearer Conception and Apprehenſion of this, obſerve, That [*who*, *whoſoever*, *whomſoever*, *whatſoever* and *that* when it may be turned into *which*,] take their *Gender* and *Number* from the Word going *before*, but their *Caſe* from the Word *following*, if they be not the *Nominative* Caſe to the Verb.

All the difficulty then will be, to know *when* the Relative is the Nominative Caſe to the Verb, and *when* it is *not*: for which take this Rule.

When the Relative comes *immediately before* the Verb, and there is nothing at all *between* them, then it is to be the *Nominative* Caſe: But

if

if there be any thing *between* that and the Verb, then that *other* thing is the *Nominative* Case to the *Verb*, and the Relative (though it ſtand *before* it, yet) is to be ſuch Caſe as the Verb will have *after* it.

A few Examples will make it plain.

The Printer prints Books, *which* delight Scholars.

The Dyer dyes the Purple, *which* the *Magiſtrate* wears.

The Coiner coineth Money, *which* feedeth Covetouſneſs.

The covetous Wretch heapeth up Money, *which* the *Prodigal* conſumes.

Rivers water the Ground, *which* endures Heat.

The Earth, *which* the *Heat* chaps, is refreſhed with Rain.

Comfort raiſes the Mind, *which* cares Diſquiet.

A Scholar buys the Books *which* the *Bookſeller* ſells.

A Barber buys a Razor *which* ſhaves the Beard.

A Traveller hath a Sword, *with which he* defends his Life.

He married his Daughter, *whom he* ſo dearly loved, to an unworthy Perſon.

That Kingdom is happy, *which* is govern'd by a juſt and merciful King.

3. The

3. The *Relative* having thus the nature of an *Adjective*, it will be needleſs to repeat, that if there be *more* Antecedents than *one*, with the Word [*and*] *between* them, then the *Relative* muſt be the *Plural* Number: Or, that when the Antecedents are of *different* Genders, the moſt *worthy* is to be preferred; unleſs when the Subſtantives are inanimate, as was ſaid before.

4. *Obſerve*, The Word [*that*] in *Engliſh*, when it may be turned into *which*, is made by *qui*; when it is joined with a *Subſtantive*, by *ille*, *iſte*, or *ipſe*; otherwiſe by *quod* or *ut*. As,

That Man *that* you ſaw, did endeavour *that* we might eſcape.

That Medicine *that* my Brother took, did work ſo violently, *that* he was almoſt dead.

That Houſe *that* your Father built, is ſo ruinous, *that* I cannot ſafely live in it.

You ſaw *that* Man *that* deſired *that* I would call upon you.

I deſire earneſtly *that* you would keep *that* Book *that* I gave you.

5. *What*, the *Interrogative*, is rendred by *qui*, *quæ*, *quod*: *What*, the *Partitive*, is rendred by *qualis*. As,

The Maſter doth direct *what* Book I ſhould read.

What Trade do you profeſs?

My Friends will inſtruct me *what* Trade I ſhall be of.

6. It may not be amiss here to insert *another* Observation, *viz.* The *Interrogative* and *Responsive* are made by the *same Case*. As,

Q. What things ought a Man chiefly to *remember?*

A. *Death, Judgment, Heaven and Hell.*

Q. With what Persons is it lawful to *converse?*

A. *With all.*

Q. Whose Book *is* this?

A. *My School-fellows.*

Q. What Things doth it become us to *forget?*

A. *Injuries and Wrongs.*

Q. What Thing ought we chiefly to *spare?*

A. *Our Time.*

Q. How many Years old *are* you?

A. *Thirteen.*

Q. With what Spot is Youth chiefly *blemished?*

A. *With the Love of Pleasures.*

Q. At how great a rate do you *esteem* the Opinion of Men?

A. *At nothing.*

CHAP. III.

HItherto we have discoursed of the *Concordance* of *Words*; now we come to that *other* part of *Syntax*, which is called *Regimen*, or Government, which is nothing but the *Dependence* of *one* Word upon *another*.

And

And becauſe in all Diſcourſe we *name* a *Subſtantive*, and the *next* Word is a *Verb*, by which we expreſs what this Subſtantive *is*, *does*, or *ſuffers*; therefore the Subſtantive *firſt named* is the *Nominative* Caſe, ſo called *à Nominando*.

All *other* Caſes are called *oblique* Caſes, becauſe they *ſwerve* from the Nominative.

Now they are governed of the *Word before* them, on which they do depend, according to their *Sign*, or by ſome *Preposition*.

In *Latin* the *Caſes* are expreſſed by *different* Endings, or *Terminations*; and becauſe in *Engliſh* a Subſtantive hath but *two* Endings, therefore we expreſs the Caſes by *Signs*, which we call *Particles*, and theſe *govern* or *direct* the Subſtantive *into* the Caſe; for we cannot tell *what* Caſe a Subſtantive ſhall be of, unleſs we conſider what *ſtands before* it, which may be ſaid to *govern* or *direct* it.

The *Particles* in *Engliſh*, by which Subſtantives are directed or governed, are, *A, the, an, of, to, for, in, at, on, with, from by, than.*

Note, That though [*A, the, an,*] are not *ſtrictly Signs*, becauſe they do not *diſtinguiſh*, but are *common* to all Caſes, yet ſomething muſt be ſaid of them.

They are *Signs of Nouns*, every of which may have *one* of theſe Particles before it; as, *a Book, the Houſe, an Army.* But they are not always *expreſſed*, but *ſometimes* elegantly omitted; as, where the Subſtantives are of *general* Senſe, and

ſtand

ſtand in the *Fronts* of Sentences: as, *Man being in Honour, abideth not.* And where the Subſtantive hath an Adjective joined with it, which *virtually* contains the force of the Particle; as, *One Man have I found.*

And though [*a*, *the*, and *an*] agree in *this*, that they are Signs of *Nouns*, yet they differ in *many other* reſpects. As,

1. [*A* and *an*] are of *general* import; [*The*] hath a *reſtraining* power, and, like the *Greek* Article ὁ, is put for *Diſtinction* and *Eminency*; as, *Joh.* 1. 21. Ὁ προφήτης εἶ σύ· Art thou *the Prophet? i. e. that great Prophet* which about that time they expected. So *Chap.* 20. 31. Ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ· *The Chriſt, the* Son of God. So that they may not always be uſed one for another: *Art thou* a *King?* and *Art thou* the *King?* have a *manifeſt* and *clear* difference.

2. [*A* and *an*] are proper Notes of the *Singular* Number, [*the*] is common to *both* Numbers; as, *The Stone, The Stones.*

3. The Adjective that hath [*a* or *an*] before it, muſt have its Subſtantive expreſſed after it; but after [*the*] it may only be *underſtood*; as, *A godly Man, The Godly, i. e. Men.*

4. [*A* and *an*] are not uſed before *Adverbs* of the *Comparative* Degree, but only before *Adjectives*; [*the*] is uſed before *both*; as, *The brighter, The better.*

5. Where the *Superlative* Degree is uſed in the *heighth* of *Exceſs*, there [*the*] not [*a*] is uſed before

before it; but where it is uſed in a *moderate* ſenſe, there [*a*,] not [*the*,] is uſed before it: as,

Of all the Fingers, the Middle is the longeſt.

He is a Man of a moſt great Wit.

Before we treat further of the *particular* Signs by which the *following* Words are directed, it will be needful to ſet down theſe two Exceptions.

1. *Relatives, Interrogatives* and *Partitives*, expreſſed by *which, whom, what*; in *Latin, qui, quæ, &c. whether*, uter; *what manner of*, qualis; *how great, how much*, quantus; *how little*, quantillum. *Theſe*, or their *Subſtantives*, are governed of the Word *following*. As,

What Book doſt thou *read?*

Thou didſt meet with my Brother, *whom* thou didſt *ſalute.*

He doth direct *what Book* I ſhould *read.*

How great Things hath he *performed* both by Sea and Land?

Whether of theſe had you rather *chuſe?*

You do not conſider *how great a part* of the Field the Water hath *overflown.*

2. The *Ablative* Caſe *Abſolute*, which is governed of *nothing.*

SECT. I.

A Subſtantive *without* a *Sign*, or *a*, *the*, or *an*, alone; that is, a Noun *following* a Verb, ſhall be the *Accuſative* Caſe.

Obſerve,

Obſerve, *Theſe Verbs* that thus govern an *Accuſative* Caſe are called *Verbs Tranſitive*, or *Verbs Active*; which are diſcovered from thoſe that are ſaid to be *Verbs Neuter*, by having a *Caſe after* them, which *Verbs Neuter* have not: For it ſometimes happens, that in *Engliſh*, the *ſame* Verb is both *Active* and *Neuter*, when in *Latin* they are two *diſtinct* Verbs. As when we ſay, *The Gun breaks*; here [*breaks*] has *no Caſe* after it, and therefore is a *Verb Neuter*, and may be expreſſed in *Latin* by *Crepo*: But if we ſay, *The Gun breaks a Gate*, there it hath a *Caſe after* it, and therefore is a *Verb Active*, and may be made in *Latin* by *Frango*. So, *Clay hardens*, *The Sun hardens Clay*: In the firſt, it is a *Verb Neuter*, and made by *Obdureſco*; in the latter, an *Active*, and rendred by *Induro*. Many more Examples of theſe are inſtanced in: As,

A Candle *burns*; A Candle *burns a Thread*.
The Wax *melts*; The Fire *melts Wax*.
A King *rules*; A King *rules the People*.
The Heart *rejoices*; Succeſs *rejoices the Heart*.
The Houſe-keeper *wakes*; The Cock *wakes the Houſe-keeper*.

Examples of the Accuſative Caſe *after the* Verb.

God doth *love Man*.
A Father *loveth his Children*.
Anger *begetteth Strife*.
A Hatchet *cutteth Wood*.
A Squirrel *cracketh Nuts*.

Birds

Birds *make Nests*

A Hog *eateth Acorns.*

The Husbandman *wisheth for the Harvest*, and *layeth up the Corn* in a Barn.

A Bud *thrusteth forth a Flower.*

Poverty *accompanieth Slothfulness.*

Pride *breedeth Discord.*

A Wall *surrounds a City,*

A Soldier *handleth Arms.*

A Chandler *selleth Candles.*

Judgment *followeth Death.*

Note, That there are *some* Verbs which are used with a *double Accusative* Case; as, *Doceo, rogo, induo, posco, celo*; to which some add *moneo.* As,

My Master *teacheth me Grammar.*

Do you *ask him that?*

I put on my new Shooes to day.

Do thou only *crave pardon of God.*

He hath not *concealed his Fault from me.*

The very Place *puts us in mind of that thing.*

Hence it is, that the *Passives, Induor, moneor, doceor, rogor, poscor*, are construed with an *Accusative* Case of the *thing*, *without* a Sign: As, *Dedocebo te istos mores: Dedoceberis à me istos mores. Moneor utilia. Poscor pecuniam. Vossius* saith, that *Verba monendi non omnibus*, sed *certis* rei Accusativis junguntur, *ut hoc, istud, illud, id, idem, quod, quid, aliquid, nihil, nonnihil, multa, pauca, unum, duo, tria.*

In this *double Accusative* Case there seems to

be a *figurative* Conſtruction, and the *Accuſative of the thing* is not *really* governed of the *Verb expreſſed*, but of the *Prepoſition underſtood*; ſuppoſe *ad*, *ſecundum*, or *ſome other*, which may anſwer to the Greek κατὰ; as, *Dedocebo te* (κατὰ ſecundum) *iſtos mores.*

Now from this *general* Rule, *viz. A Noun following a Verb without a Sign, ſhall be the Accuſative Caſe*, there are *ſome* Exceptions to be diligently heeded, which I ſhall ſet down with Examples fitted to *each* of them.

Except. 1. *One Subſtantive after another, without any Sign belonging to the ſame, the Subſtantive following ſhall be the ſame Caſe with the Subſtantive before it, by Appoſition.* As,

I give a Garment *to thee my Friend.*

My Maſter was angry *with my Brother, a naughty Boy*, becauſe he would not look after his Leſſon.

Your *Virtue*, *Wiſdom*, *great Judgment*, *Experience* and *Neighbourhood* compel me to love you.

Two Thieves met *with my Man*, *a cowardly Fellow*, and took from him *his Horſe*, *Money*, *Cloths and Sword.*

Hence it comes to paſs, that *Verbs Subſtantives*, *moſt Paſſives*, *and Verbs of Geſture*, *have a* Nominative *Caſe* after *them*, *if they have a* Nominative *Caſe* before *them*: *They have an* Accuſative *Caſe* after *them*, *if they have an* Accuſative *Caſe* before *them.* For this is a kind of *Mediate Appoſition.*

Examples.

Examples.

My Brother is made *a Christian* to day, and from this time *he* is accounted *a Disciple* of Christ.

The *Rose* is a *Flower*. The *Lion* is a *Beast*.

The *Whale* is a *Fish*. The *Eagle* is a *Bird*.

Plenty becomes a *Disease*. *Labour* becomes a *Medicine*.

An *Infant* becomes a *Boy*. A *Youth* becomes a *Man*.

Covetousness is called *Frugality*. *Drunkenness* is accounted *Chearfulness*. *Discipline* is named *Harshness*.

Man goeth *upright*.

Thou liest *with thy Face upward*.

He studieth *standing*. *Thou* dreamest *waking*. *He* sitteth *crooked*.

En and *Ecce* are to be accounted *defective* Verbs, and will have a *Nominative* or *Accusative* Case *after them*. As,

Ecce Priamum. *Ecce Priamus*.

Note, When they have an *Accusative*, it is supposed a *Regular* Construction: When a *Nominative*, it is to be resolved into *two Sentences*: As *Ecce Priamus*, i. e. Ecce, *Priamus venit*: So *En turba*, is as much as, *En, turba adest*.

Except 2. *A Substantive joined with a Participle making a Sentence, shall be the Ablative Case Absolute*.

Examples.

The Lion roaring, the wild Beasts are afraid.

The Spring approaching, the Flowers bud.

The Swallows coming, the Summer approaches.

The North Wind blowing, the Waters are frozen.

The Trumpets ſounding, the Horſe neighs.

The Sun ſhining, the Flowers are ſpread open.

The Whale ſwimming, the Sea boils.

The Flies departing, the Cold haſtens.

Being] *put abſolutely, is made by the Preter Tenſe Paſſive.* As,

Work being finiſhed, Reſt is welcome.

Cares being ſcattered, the Mind is quiet.

The Enemies being overcome, the Conqueror rejoiceth.

The Waters being drained, the dry Land appears.

Having] *with a Verb Tranſitive, is expreſſed* by the *Ablative Caſe* and a *Partiliple* of the *Preter Tenſe.* As,

The Husbandman *(having unyoked the Oxen)* returns to the Village.

The School-maſter *(having diſmiſſed the Scholars)* walks into the Fields.

The Merchant *(having finiſhed his Voyage)* brings home Riches.

The little Birds *(having left the Neſt)* ſeek Victuals.

But ſometimes it happens that [*being*] or [*having*] though *coming between two caſual Words* yet is not to be made by the *Ablative Caſe*; and the reaſon is, becauſe the *Subſtantive* to which th

the *Participle belongs*, hath a *Verb following*, to which it is the *Nominative* Case. As,

Jesus *being weary*, *sate* upon the Well.

Being reviled, *he answered* not again.

An unfaithful Friend *having flattered* a rich Man, *forsaketh* the Poor.

Here *Note*, 1. That in these kind of Expressions, the Particle [*being*] doth answer to the *Greek* Particle ὤν, or the *Latin ens*, now disused, unless in *Composition*; as, *Præsens*, *absens*, &c. Which (as *Linacer* says) *in omni tali appositione est subauditum.*

2. That Custom hath made it familiar to say, the *Ablative Case Absolute*, which otherwise (as is observed by an ingenious Person) would be little better than *absolute Nonsense*: And to say [*the King coming*,] *the* is hardly good *English*, though it seems more tolerable when the Particle [*being*] is interposed. But therefore it is called the *Ablative Case absolute*, because the *Preposition* which it is governed of is so commonly understood; *viz.*, *à*, *sub*, *cum*, or *in*; as, *Oppressâ libertate patriæ*, The Countries Liberty being oppressed: *Nihil est quod speremus amplius*, i. e. ab, *after*, oppressâ libertate --So, *Saturno rege*, i. e. *sub* Saturno; *Christo duce*, i. e. *cum* Christo duce; as in *Greek* σὺν Θεῷ. Thus, *Temporibusque malis* [And the Times being bad,] *ausus es esse bonus*, i. e. *in temporibus malis*. From hence it appears, that it were always more proper, if not sometimes necessary, (since the

Idiom of our *English* Tongue hardly bears ſuch expreſſions,) to uſe a *Periphraſis*; *When the King came*, or *was a coming*: *When Work is finiſhed*. Hence

Note, 2. The Particle [*being*] in this Senſe may be rendred by a *Verb*, with ſome one of *theſe* Particles, *dum*, *cum*, *ubi*, *quando*, *ſi*, *poſtquam*: As, *Credo pudicitiam* Saturno rege [i. e. *dum* or *quando Saturnus rex erat*] moratam in terris. *Arcadiâ judice*, Virgil. Eclog. 4. [i. e. *ſi ipſa Arcadia judicet.*] *His rebus cognitis*, [i. e. *poſtquam res hæ cognitæ ſunt.*]

Except. 3. *The Subſtantive without a Sign to which any thing is gotten, as the End, Object, or Subject, it ſhall be the Dative Caſe*: as, *I give thee. I profit thee.*

Theſe Verbs, *after* which *theſe* Subſtantives do come *without a Sign*, are Verbs ſignifying *profit*, *diſprofit*, *help*, *favour*, *obeying*, *reſiſting*, *ſerving*, *truſting*, *believing*, *threatning*, *commanding*, *pardoning*.

Alſo *pareo*, *placeo*, *diſpliceo*, *patrocinor*, *medeor*, *libet*, *indulgeo*, *ſtudeo*, *blandior*, *doleo*, *ſuadeo*.

Alſo many *Neuters* and *Paſſives*, *compounded* with *præ*, *ad*, *con*, *ſub*, *ante*, *poſt*, *ob*, *in*, and *inter*.

Examples.

incommodo. Narrow Lanes *incommode* Travellers.

noceo. An envious Man *hurts* his Neighbours.

proſum. Learning *profits* the Commonwealth.

obſum. The Conſpiracy of *Catiline prejudiced* the *Roman* Citizens.

If

credo. If you can at all *believe* an experienced Friend.

noceo. The Soldiers never *hurt* any peaceable Man.

obedio. Children *obey* your Parents.

pareo. The Sea knows not what Maſter to *obey*.

pareo. He *obeys* the Senate.

pareo. She refuſeth to *obey* the Commands of the Goddeſs.

ſervio. impero. Many foreign Nations had rather *ſerve* the People of *Rome*, than *command* others.

faveo. I *favour* his Induſtry and Glory.

repugno. Their Neck *reſiſts* [is impatient of] the Reins.

reſiſto. We *withſtand Cato*: We ſhall *withſtand* other Injuries.

reſiſto. As *Jannes* and *Jambres withſtood Moſes*, ſo theſe *reſiſt* the Truth.

minitor. He *threatneth Aſia* with great Forces.

opitulor. He could not *help* the Commonwealth though he deſired.

polliceor. I *promiſe* you.

remitto. I *forgave* thee that Debt.

ignoſco. Thoſe very Perſons whom he *pardoned*, would not have him to be merciful to others.

parco. He will never *ſpare* his Enemies, who could hardly forbear his Friends.

parco. If you *ſpare not me*, you ought to *ſpare* Fortune.

placeo. He ſtudied only to *pleaſe* the People.

diſpliceo. He *diſpleaſed* many great Men.

indulgeo. Mothers too much *cocker* their Children.

indulgeo. A meek Man *uſes gently* rude and clowniſh Perſons.

Studeo, when put for *faveo*, hath a *Dative* Caſe; as, *Catilinæ ſtuduit*, he *favoured Catiline*. But when it ſignifies *volo*, *cupio*, it is uſed with an *Accuſative*; as, Ut omnes mulieres *eadem* æque *ſtudeant*, nolintque *omnia*. *Ter.* Likewiſe when put for *operam dare*, it hath a *Dative*; as, *Studete optimis diſciplinis & artibus.*

Obſerve, That *lædo*, *offendo* and *juvo* have an *Accuſative* Caſe after them, becauſe *ſome* Verbs of *profit* and *diſprofit* in *Greek* have ſo; as, ὄνημι, and ὀνίνημι, *juvo*, *proſum*, τί με ὀνίνησι, *Lucian.* Hence *juvo* in *Latin*, with an *Accuſative*.

Sic ope non egeas ipſe, juveſque tuos. *Ovid.*
Multum illum *Reſp.* adjuvit. *Cic.* Οὐ μὴ αὐτὸς βλάψει· *Mar.* 16. 18. Hence in *Latin*,

——— *Secretæ* læſerunt *Phyllida ſylvæ.*

μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου. *Mat.* 4. 6: Nequando ad lapidem *offendas pedem tuum.*

Præpono. *Præ.* They ſet *Pompey* over *the War of the Pirates.*

præfero. A good Prince *prefers* the *Safety* of his Subjects *before all his own Profits.*

præluceo. I have *excelled my Anceſtors* in Virtue.

admolior. *Ad.* *Do not put thy hand* haſtily *to any Work*, which thou intendeſt preſently to leave.

He

adſum, *He was in all the Battels.*

affero. Whatever length of Time ſhall *take away from* your Labours, ſo much it *will bring to* your Praiſes.

conduco. *Con.* This *conduceth* { *to* your praiſe. / *to* your advantage.

convivo. He *lives together with* us.

conſecro. He *dedicated the Spoils* of *Mars* to the Muſes.

ſuboleo. *Sub. Doth my Father miſtruſt?* [or know any thing?]

ſuboleo. *My Wife miſtruſts* what I am plotting.

ſubſcribo. Do not *ſubſcribe*, I pray, *to the Anger* of great *Cæſar.*

antefero. *Ante.* Every one *prefers* Peace *before War.*

antecello. *Aſia ſurpaſſes* all Lands.

antepono. He *prefers* the King's Life *before his own.*

poſthabeo. *Poſt.* I *ſet leſs by Money, than a good Name.*

poſtpono. I *preferred* their *Play before my own Buſineſs.*

obtrudo. *Ob.* When ſhe *can be thruſt on no body*, they come to me.

obtrecto. None of thoſe who *ſpeak againſt this Law*, and *this Cauſe.*

invenio. *In.* What Remedy ſhall I now *find for this Miſchief?*

immineo. ——Heaven, which *hangs over the World.*

Inter.

floreſco. *Inter.* He was not only *preſent at this Buſineſs*, but *had the overſight of it.*

vehercede. I am *hugely acquainted with* him.

interdico. *It was forbidden the Pythagoreans* to eat Beans.

interdico. *We forbid the Women the uſe* of Purple.

Note, That after *theſe* Verbs, and *divers others*, [to] is *underſtood*, which doth appear in a *ſynonymous* Word; as, *I profit thee*, *i. e.* I am *profitable to* thee. He *obeys his Parents*, *i. e.* he *is obedient to* his Parents. I *help thee*, *i. e.* I *am helpful to* thee. In many of them the *Sign* of the *Dative* Caſe is commodiouſly expreſſed.

Except. 4. *The word coming without a Sign after* Satago, miſereor, miſereſco, intereſt *and* refert, *ſhall be the Genitive Caſe.*

Examples.

ſatago. *Diſpatch your own Buſineſs.*

miſereor. The Gentleman is buſie about his Pleaſures, and does not *pity the poor Husbandman*, that labours daily to get himſelf Bread.

miſereor. *Take pity on ſo great Labours*, which I unworthily ſuffer.

miſereor. They do not ceaſe even then to envy, when they ought to *pity me.*

miſereſco. *Have Compaſſion on the* Arcadian *King.*

refert. *It very much concerns a Maſter of a Family*, that his Servants be pious and honeſt.

It

interest. *It concerns the Magistrate* to protect the Good, and punish the Bad.

Observ. 1. *Misereor, misereſco* are ſaid, in *Lilie*'s Grammar, to be joined with a *Dative* Caſe. But *that Rule* wants the Conſent of approved Authors: All that can be ſaid, is this; that they have been ſo [redacted] ſometimes by the *Neoterick*, or *Late* [redacted] Writers, wh[redacted] *Ciceronian* [redacted] began to decline.

2. *Satago* hath therefore a *Genitive* [redacted] cauſe it is as much as *Sat ag*[redacted] be a *Noun* undeclined, by a *Syncope* from *Satis*; as is that of *Plautus*,

Nunc agitas tute *ſat tuarum rerum.*

3. *Miſereor* governing a *Genitive*, is *Helleniſmus*, or a *Greciſm*; the *Preposition* truly governing the Genitive Caſe being *underſtood.* Now, becauſe the *Latins* have *no* Prepoſition that *governs a Genitive Caſe*, the Conſtruction muſt depend upon *ſome Noun underſtood*; as, *causâ, nomine*, or *gratiâ.* As, Miſerere fratris, i. e. *causâ*; the entire Sentence being, *Miſerere fratris causâ.*

4. *Me, thee, him, her, us, you, whom*, with *intereſt* or *refert*, are made by *meâ, tuâ, ſuâ, noſtrâ, veſtrâ, cujâ*, ſuppoſed to be *Ablatives Feminine*, agreeing with *nothing.* As,

noſtrâ. *It very much concerns us.*
tuâ. They think *it concerns you.*
cujâ. *Whom doth it concern?* not *me.*
tuâ. *If it be not* at all *your Concern.*

Obſerve, that *theſe Pronouns* are rather to be ſuppoſed

ſuppoſed *Accuſatives Plural*; as Intereſt mea, i. e. *Eſt inter mea negotia.* Thus *Donatus* upon that of *Terence*; *quid tua*, malum *id refert?* quære (ſaith he) quomodo dicatur *quid mea? quid tua?* an deeſt *ad*, ut ſit, *ad mea*, *ad tua*, ſcil. *negotia?*

Except. 5. The *Word coming without a Sign after Verbs* ſignifying *Want*, and *Potior*, may be a *Genitive* or an *Ablative* Caſe.

Examples.

careo. I had rather that I *wanted the ſight* of the Citizens——

privo. He has *deprived you of the opportunity* of ſo great praiſe.

careo. We *want our Provinces* and *Havens.*

indigeo. If he *ſtand in need of greater Commendation.*

careo. All the Labours that I undertook were light, ſave that I *wanted your Company.*

egeo. What is there in this Matter, that *wants a Defence?*

egeo. *Cæſar* had not *wanted your help* in this.

potior. He lives happily, who *obtains his Wiſh in all things.*

potiori O happy Souls, who have *obtained the heavenly Manſions.*

Obſerve, That the *Genitive* Caſe after *Potior* is governed of *ſome Noun underſtood*; as, Potior *rerum*, i.e. Potior *imperium rerum.* The *Ablative* is

is governed of a *Preposition suppressed*; as, Potior *rebus*, i. e. Potior *à rebus*. Careo *pecunia*, the *Greek Preposition* ἐκ is understood: Careo *pecuniâ*, the *Latin ex*.

Except. 6. *The Substantive coming without a Sign after* fungor, fruor, utor, nitor, fio *to abide*; vescor, victito, *and* vivo *for victito*, this is the *Ablative Case*: As, I *perform my Office*, I *use my Liberty*, I *eat Bread*.

Examples:

fungor. They that will acquire true Glory, let them *perform the Offices* of Justice.

fungor. He little *discharged the Duty* of a Friend.

fungor. He *does the Duty* of a most skilful General.

fruor. You may *enjoy those Conveniences*.

perfruor. He fully *enjoys the greatest Tranquillity* and *Leisure*.

fruor. Those that have been in the like Calamity, why should not they *enjoy your like Mercy?*

utor. You cannot continue long, while you *use those Counsels*.

utor. He made *use of their Help*.

utor. You have *used a faithful* and *kind Counsellor*.

nitor. He *builds upon his Words*.

nitor. *France* relies upon the Soldiers *of Pompey*.

They

nitor. They *relie upon thoſe things* which they received of him.

veſcor. In this time of *Lent we eat Fiſh.*

veſcor. Happy were thoſe Ages, when *Men ate only Herbs and Roots.*

Note, That *Veſcor* is often, by *Pliny*, uſed with an *Accuſative* Caſe; ſo it is uſed by *Taci-tus*; Eo inopiæ venerunt, ut *infirmiſſimos ſuorum*, mox *ſorte ductos veſcerentur.*

vivo. They do not *live* much *upon Corn.*

vivo. They *live* all *upon Honey.*

vivo. They *live* moſt *upon Milk* and *Cattel.*

Except. 7. *The Word coming without a Sign after* reminiſcor, obliviſcor, recordor *and* memini, ſhall be the *Accuſative*; ſometimes it may be the *Genitive.*

Examples.

recordor. When I *remembred the Kindneſſes* of the People of *Rome* to King *Deiotarus.*

recordor. *Call to mind* { *that Time.* / *that Day.*

memini. It is a ſmall matter that I *remember this.*

obliviſcor. *memini.* Could I more *forget my Times*, or *remember my Actions?*

obliviſcor. I hope that you, who are wont to *forget nothing* but *Injuries* ——

obliviſcor. *Forget your Maſſacring* and *Burnings*, O *Catiline.*

memini. I will make you for ever to *remember* both *me*, and *this Day* and *Place.*

Except.

Except. 8. *The Word of Price, without a Sign, ſhall be the Ablative Caſe.*

Examples.

That Book *coſt three Shillings.*
He *bought* a Houſe *for four hundred Seſterces.*
He *ſold* the Body *for Gold.*
He ſaith, he *ſold* a Slave *for ſix Pounds.*
When Corn *was at two or three Seſterces.*
He *lives at a large rate.*
Twice he *ſold* one and the ſame Corn; not *at one*, but *at two Prizes.*
Nothing is bought dearer than that which is *bought with Prayers.*

Note, That *the Word of Price is generally put in the Ablative Caſe after all Verbs, and it hath uſually* [at *or* for, *or* with] *which are Signs of the Ablative Caſe:* Sometimes *it hath no Sign*, as in the *foregoing Examples. And this Ablative is not* naturally *governed of the Verb, but of the Prepoſition* [pro] *which is* uſually *underſtood:* As, Magno æſtimare, emere, vendere, *is as much as* pro magno pretio æſtimare, &c. *As it is very familiar to put theſe Adjectives*, vili, paulo, minimo, magno, nimio, plurimo, dimidio, duplo, *without their Subſtantive* [pretium:] As,

Te redimas captum *quàm queas minimo*, Ter.
Mandâſti illud *venire quam plurimo.* Cic.

Except, ſo much, how much, more, leſs, how much ſoever, *put without Subſtantives, whether they have Signs or no, ſhall be the Genitive.*

Examples.

Examples.

He ſhall *ſell them for as much* as he will.

I *ſell* not *for more* than others, perhaps too *for leſs*.

Thoſe things delight more, which are *bought for more*.

Perhaps the Fiſherman might be *bought for leſs* than the Fiſh.

Priamus *was hardly worth ſo much*.

For *how much did he buy* thoſe Books? For twenty Pounds.

Note, That *if a* Subſtantive *be added to any of theſe Words*, *it ſhall be the* Ablative *Caſe*; as, *Quanto* metiris *pretio*. Juvenal. Mercatur libros *nihilo minore pretio*, quam quod erat petitum pro omnibus.--*Gellius*.

Theſe are the *moſt uſual Exceptions*, and of the greateſt *weight* and *importance*; there rarely occurring *any* Inſtances, but what may be reduced to *ſome of theſe*: And when *theſe* are carefully heeded, and attended to, we may pretty ſafely, and without any great danger of miſtake, put *the Subſtantive following a Verb without a Sign*, where-ever we meet with it, in the *Accuſative* Caſe.

A little Uſe and Exerciſe in turning theſe, or ſuch like Examples, adapted to their reſpective Rules, will in a ſhort time become *habitual* to young Beginners.

SECT.

SECT. II.

The Accuſative *Caſe thus following the* Verb, *the other* Caſes *are governed of their* Signs *which ſtand before them, or of ſome* Prepoſition, *as was ſaid before. The Sign of the Genitive Caſe is* Of; for *this* Particle ſupplies the want of a *different* Termination in *Engliſh.* Hence

OF

After a Noun, is a Sign of a Genitive Caſe.

Examples.

The *Love of Money* increaſeth as much as the Money it ſelf.

The King is the *Father of the Country.*

The Fear of the Lord is the *beginning of Wiſdom.*

The Flower of Age periſheth, but *the Jewel of Virtue* remains for ever.

The Love of Gain is *the Blemiſh of old Age.*

A Lion is *the King of Beaſts,* and an Eagle is *the King of Birds.*

Glory is *the Shadow of Virtue.*

A Contempt of Pleaſure is *the Fruit of Temperance.*

Man is *the King of the World,* and God is *the King of Men.*

The Life of Man is *the Dream of a Shadow.*

Except, *After* dignus, indignus, opus *and* uſus, *ſignifying Need,* Of *is a Sign of the Ablative Caſe.*

Examples.

dignus. You are *worthy of Hatred.*

dignus. A good Man, and *worthy of the Commonwealth.*

indignus. He is *unworthy of your Favour.*

opus. We have *need of your Authority* and *Counsel.*

opus. *What need was there of a Letter?*

usus. My Son *hath need of twenty Pounds.*

Note 1. *That a* Substantive *governs a Genitive Case immediately:* Adjectives *do govern mediately, whether it be Genitive or Ablative.* Hence, when *dignus* and *indignus* are construed with an *Ablative Case, that Ablative* is governed of a *Preposition understood:* when with a *Genitive*, it is a *Grecism*, and the *Preposition* ἐν or ἐπὶ (which is frequently omitted) *properly* governs the Case: Or else there may be an *Ellipsis*, and some *general Substantive* understood; as, *Dignus laudis*, i. e. dignus re, or *de re laudis*, hoc est, *laude.*

Note 2. *That the* Greeks *make* [of] *after all* Adjectives *by the Preposition* ἐν, *by which such Constructions as these, in* Latin, *may be resolved*; Lassus viarum, i. e. ἐν *viarum:* Integer vitæ, i. e. ἐν *vitæ.* Insomuch that *Vitruvius* puts a *Genitive* Case after the *Latin Preposition* ex. Descriptio *ex duodecim signorum* sit figurata (*Quod non est imitandum.*)

Hence it is, that Grammarians suppose many, both Adjectives and Verbs, to *govern* [a] *Genitive*

Genitive Case, when it is only an *imitation of the Greeks*, and the *Case really depends upon the Preposition* ἐν or ἐπὶ *understood*: as, Abstine irarum; Define lachrymarum; Regnavit agrestium populorum.

This will resolve these two following Rules.

1. *Adjectives* signifying *fulness* or *emptiness* govern a *Genitive*, or an *Ablative*.

Examples.

Plenus.	I am now *full of Business.*
plenus.	A City *full of warlike Provisions.*
inanis.	A Body *void of Blood and Life.*
inanis.	A Letter *void of any useful Matter.*
fœcundus.	A Province *fruitful of provision of Corn.*
indigus egenus.	*Needy of Money.*
inops.	*Wanting of Friends.*
inops.	*Wanting of Words.*
expers.	*Void of Deceit.*
inanis.	Souls *void of heavenly Things.*
dives.	*Rich in Substance, rich in embroider'd Garments and Gold.*
satur.	*Full of all Things*; or, *Sated with all Things.*

Observe, That though these Adjectives have either a Genitive or Ablative Case after them, *yet they are not all used promiscuously with either Case*; but *some* are *more properly joined with a Genitive*, than an Ablative: As, Plenus, pauper, egenus, indigus, fertilis, sterilis.

2. Words signifying the *praise* or *dispraise* of a thing, are the *Genitive* or *Ablative*.

Examples.

A Boy *of an ingenuous Countenance*, and *ingenuous Bashfulness*.

antiquus. A Man *of old fashioned Virtue and Faith*

Who of us could be *of so clownish and harsh a Temper*.

Helen was a Woman *of most excellent Beauty*.

The *Carthaginians* were *Men of no Credit*.

integer. A Virgin *of full Age*.

A Boy *of a lively Complexion*.

In both these Rules, *the Genitive is governed of* ἐν *understood*, in imitation of the *Greeks*; the *Ablative of the Preposition* ex, according to the *Latin*.

OF] *after* a Verb or Participle, is *made by a Preposition*.

Examples.

ab. He is commended *of these*, but he is blamed *of those*.

á. You will be beaten *of the Master*.

ab. He saith, he came to enquire *of him*.

ex. Perhaps you have heard of *some body*.

e, á, ab As I heard { His Frugality was well understood *of our Magistrates*, and known *of the* Roman *Knights*. } *of my Father*,

Here

Here it is to be noted, that *though after these Participles*, natus, ſatus, cretus, ortus, editus, &c. *the Preposition is often omitted*; as, Gens *duro robore* nata. Virg. *Quo ſanguine* cretus. Ovid. Venus *orta mari*. Ovid. *yet it may ſafely be expreſſed*, and with the Authority of good Authors: As, *Ex me* hic non eſt natus, *ſed ex fratre*. Ter. *Ab his majoribus orti*. Hor.

OF,] If it ſignifie *concerning*, is made by *de*.

Examples.

I have ſpoken *of Friendſhip* in another Book.

I asked him *of his Kingdom*; he me, *of our Commonwealth*.

So much *of the Principles of Things*.

I ſeem to ſay overmuch *of my ſelf*.

OF] ſeems to come *after* a *Noun ſignifying the Matter whereof a Thing is made*, or *doth conſiſt*; and *is made* by a *Preposition*. As,

ex. A Cup *of Gold*. A Buckler all *of Gold*.

de, é. A Bed *of ſoft Flags*. A Veſſel *of a very great Jewel*.

But in *theſe*, and *ſuch like*, there is a *Participle underſtood*; as, ſuppoſe *factus*, *which* if it were expreſſed, would fall in with the foregoing Rule, *viz. Of*, after a Verb, or a Participle.

OF,] after Verbs of *accuſing*, *condemning* and *warning*, is uſually made *a Sign* of a *Genitive Caſe*.

Examples.

accuſo. Thou *accuſeſt* thy Neighbour *of Theft.*

condemno. He *condemns* his Son-in-Law *of Wickedneſs.*

condemno. I *condemn* my ſelf *of Slothfulneſs.*

alligo. He *makes* himſelf *guilty of Knavery.*

abſolvo. Gracchus *is quitted of the ſame Crime.*

commoneo. We *put* the Grammarians *in mind of their Duty.*

commonefacio. When he *put you in mind of old Friendſhip*, you are in a Paſſion.

admoneo. Leiſure may delight, and *put me in mind of my ſelf.*

Note, That *here* there is always a *Subſtantive ellipted*, and the *Genitive* Caſe is not *properly* governed of the *Verb*, but of the *Subſtantive underſtood*; ſuppoſe *crimen*, *ſcelus*, *peccatum*, *actio*, *pœna*, or ſome ſuch *Subſtantive*: As, *Accuſo te furti*, i. e. *de crimine furti.* Nor doth it hinder, that the Words *criminis* and *ſceleris* are *themſelves* uſed in the *Genitive* Caſe; for even before them may be underſtood *pœnâ* or *culpâ*.

When theſe Verbs are uſed with an *Ablative* Caſe (as ſometimes they are; as, *Si iniquus es in me judex, condemnabo eodem ego te crimine.* Cic.) there is a *Prepoſition underſtood*, which is ſometimes *expreſſed*; as, *Marcus Attilius de Majeſtate damnatus eſt*, Cic. Druſus *erat* de prævaricatione *à Tribunis ærariis* abſolutus. Cic. But it ſeems more *ſafe* to prefer the uſe of the *Genitive* before

before the *Ablative*, and this before the *ſame* Caſe, with a *Prepoſition*, eſpecially where there is a general name of *Crime*; as, *Scelus, maleficium, peccatum.* Thus it is better to ſay, *Accuſo te ſceleris*, or *criminis*, than *de crimine*, or *ſcelere*; or elſe to uſe the *Ablative* Caſe *without* a Prepoſition.

OF] after the Verb *Sum*, is uſed after the ſame manner, there being a Subſtantive *elipted*; as, *Eſt majoris animi quam conſilii*, i. e. *Eſt homo majoris animi —— An tam parvi animi videmur eſſe?* Cic. i. e. homines.

Or ſometimes *proprium*, *officium*, or *munus* is underſtood. As,

It is the Duty of a young Man to reverence his Elders.

It is the Property of the Man to diſſemble.

OF] in like manner, coming after *pœnitet, pudet, tædet, piget, miſeret, miſereſcit*, hath a *Genitive* Caſe, by an *Elipſis* of a Subſtantive *implied* in the Verb: As, *Pœnitet me ſtultitiæ*, i. e. *pœnitentia ſtultitiæ me tenet.* So *pudor, tædium, pigritia, miſericordia.*

pudet. *I am aſhamed of thee.*

piget. *It irks me of my Folly.*

tædet. *We are all weary of our Lives.*

pœnitet. *I had rather it ſhould repent me of For-*

pudet. *tune, than ſhame me of Victory.*

miſeret. *You pity others, but you neither pity, nor*

pudet. *are aſhamed of your ſelf.*

tædet. *It is ſcarce credible how weary I am of Buſineſs.*

OF] after *Verbals* in *bilis*, *Futures* in *dus*, and many times *Verbs Passives*, in imitation of the *Greeks*, will have a *Dative Case*.

Examples.

flebilis. *He died lamented of all good Men, but of none more than of me.*

servabilis. *Keep thou safe a Head that may be kept of none.*

patiendus. *Lest Death should be endured twice of me, miserable Wretch.*

exorandus. Chremes *remains, who is earnestly to be intreated of me.*

intelligor. *Here I am a* Barbarian, *because I am not understood of any.*

excitandus. *All things are to be raised up of you, O* Cæsar.

probor. *I feared more how that Business would be approved of him.*

Thus the *Greeks*, Τίμιος παντὶ τῷ λαῷ, *Act.* 5. 34. Vulg. Lat. *Honorabilis universæ plebi.* Τῶν ἐμοὶ πεπραγμένων οὐ μέμνηται, Demosth. *Non meminit factorum mihi*, i. e. *quæ à me facta sunt.*

A Recapitulatory Exercise.

Since the Desire of Gain is so confusedly the Fountain and Root of all Evils, it is the Property of a generous Spirit to despise Riches. For who but a Person void of heavenly Cares, and unmindful of his high Original, would be in love with a treacherous World? Even the

fairest

faireſt of earthly Beauties is unworthy of the higheſt Love. We are ſprung of a heavenly Original, and Partakers of a better Nature, and therefore ought to behave our ſelves as Citizens of another World. And who can be of ſo hard and ſtubborn a Mind, that thinks it not to be of his Advantage to be commended of all vertuous Perſons? For, as for the reſt, who are of the moſt wicked Diſpoſition, it is no more to be regarded what they ſay of us, or what they judge of us, than the whiſtling of the Wind: For though they accuſe us of Blockiſhneſs, and condemn us of the greateſt Folly, yet it will neither repent nor ſhame a wiſe Man of a virtuous Life. Theſe things are approved of all that are of a ſound Mind, though perhaps they are not underſtood of wicked Perſons. And, that I may ſpeak all in a Word, good Men die lamented of all, but the Wicked hated of all.

SECT. III.

To, For.

To, or *For* (the uſe of another) are Signs of a *Dative* Caſe. As,

I *give* to thee *for a Pledge*.

Before I give any further Examples, it may not be amiſs to obſerve, that from hence we may underſtand the uſe of the Verb *Sum* with a *double Dative* Caſe. As,

This

This was *to others for a Good* likewiſe.

Leſt that Buſineſs ſhould *be to him for a Diſgrace.*

I hope this Conjunction *will be to us for a Pleaſure.*

We ſhall have a care to that too.

Examples.

A Husbandman *giveth Hay to his Cattle.*

He gave a Ring to me.

God *miniſtreth Seed to the Sower.*

A ſhameful Death *cannot happen to a valiant Man.*

To give way to Time, hath been held a wiſe Man's part.

They neither *do good to themſelves*, nor *any other.*

I ſleep not for all Men.

A Wood *affords Nuts for Boys.*

The Field *yields Graſs for the Cattle*, and *Seeds for Birds*, and *Flowers for Bees.*

Corn *grows for the Husbandman.*

Puniſhment *is prepared for the Wicked.*

The Cornel *is good for War.*

They *fit Jewels for the Ears.*

Except. To] coming after *attinet, pertinet, ſpectat, loquor, hortor, invito, provoco, addo, voco*, and Words of like ſignification; alſo after Words ſignifying *Readineſs*, and Words of *Motion*, it is made by the *Preposition* ad.

Examples.

Examples:

attinet. *It pertaineth* nothing at all *to me.*

ſpectat. *It belongs to your Dignity* and *Glory.*

appello. He *applies his Mind to Writing.*

adjungo. —— *to ſome Study.*

vect. I *called* the Pretors *to me.*

hortor. A peaceable Man *exhorts to Peace.*

addo. What can *be added to this Meekneſs?*

invito. My Father *invited* my Maſter *to Supper.*

pertinet. Ye ſhall underſtand that this *belonged to the Cauſe.*

laceſſo. He *dared* him *to fight.*

propenſus. If any one be a little more *inclinable to Pleaſures.*

aptus. Nor only the Motions of the Body, which are *fitted to Nature*, but much more thoſe of the Mind are to be tried,

accommodatus. which alſo *are accommodated to Nature.*

proclivis. A Diſpoſition *prone to Miſchievouſneſs.*

venio. *He came to me* of his own accord.

mitto. The next Day *he ſent* Letters *to me.*

Note, That [*to*] according to the import of it, is rendred by *ſeveral Prepoſitions*; but this may ſuffice to direct a young Beginner how to make it in the moſt *uſual* and *familiar* Inſtances.

For] *the End*, may be rendred by a *Prepoſition*; and in *other* Senſes, whether it be before a Word of *Time*, a Word of *Price*, a Word ſignifying the *Cauſe* or *Reaſon* of a Thing; or whether

whether it import *Commutation*, or *Retribution*; [*for*] is made by ſome of *theſe Prepoſitions* expreſſed or underſtood, *pro, de, præ, in, ad, ob, propter.* As,

ad. All things are created *for the uſe of Man.*

ad. Nothing is *more profitable for the inſtructing* our Citizens.

in. *It is for our Advantage.*

in. This Land *was found out for my Puniſhment.*

The *Cauſe* or *Reaſon* of a Thing.]

propter. He obeys the Laws *for fear.*

præ. I cannot ſpeak *for weeping.*

Before a Word of *Time.*]

in. Thais *farewell for theſe two Days.*

ad. *For a very little Time.*

in. They obtained a Truce *for thirty Years.*

Commutation]

pro. I will grind *for you.*

pro. He was brought to *Thais for* [inſtead of] *that Eunuch.*

pro. He prays you would accept thirty thouſand Talents of Gold *for three Bodies.*

Retribution.]

pro. Let Thanks be given *for his ſo great Merits* to the Commonwealth.

Reca-

Recapitulatory Exercise.

Dear Friend,

If I thought my Letters would be a Pleaſure to you, or if my Advice might any way profit you, I would ſend more frequently to you; for I would not be accounted in the number of them that neither do good to themſelves nor others. Whereas you write, that all things fall out croſs to you, I would not have you to be diſcouraged, but give way a little to Time; your own Benefit, and the daily Perſwaſions of your Friends, invite (that I may not ſay provoke) you to the ſame Courſe of Studies you lately reſolved upon. You have a Nature fitted and accommodated to Learning, and your very Diſpoſition is more inclinable to Virtue: And what can be added to this Happineſs, but your own Induſtry? No Man is born for himſelf alone, but for his Friends, and for his Country: Nor are you ignorant that theſe things are exceedingly for your Advantage. How glorious a thing will it be, when your Country it ſelf ſhall return you Thanks for your great Merits! I uſe this Freedom with you, not only for our Friendſhip, but for your own ſake. For theſe two Weeks, farewell.

SECT.

SECT. IV.

With.

1. *With*] signifying the *Cauſe* or *Manner*, is a Sign of an *Ablative* Caſe.

Examples.

He killed him *with his own Hand.*

He cut a Whet-ſtone *with a Razor.*

Divine Anger compenſates the ſlowneſs of Puniſhment *with the weight of it.*

Many great Diſeaſes are cured *with Faſting* and *Reſt.*

Hives woven *with Twigs.*

Note, That always a *Prepoſition* is here *underſtood*, and ſometimes may be *inſerted*; as, *Semper magno* cum *metu dicere incipio.* Cic. *Quod* cum *ſalute ejus fiat.* Ter.

2. Where [*with*] ſignifies *Society*, it is made by *cùm.*

Examples.

I ſhall take care of that too, *that* Cratippus *be together with him.*

You ſhall walk *with your Brother* into the Fields.

He, *together with the Senate*, defended the Safety of the Commonwealth.

Hannibal, *with his Army*, paſſed over the *Alps.*

I am hugely acquainted *with him.*

With,]

With,] after Verbs of *Comparing*, being *angry with*, to *meet with*, is (after the manner of the *Greeks*) a Sign of a *Dative* Caſe.

Examples.

iraſcor. They were not ignorant that you were *angry with King* Deiotarus.

ſuccenſeo. There is no reaſon that I ſhould be *angry with the young Man.*

iraſcor. Neither am I *angry with him.*

ſuccenſeo. Now *I am* deſervedly *angry with my ſelf.*

compono. I was wont to *compare great Things with ſmall.*

comparo. But neither *are* theſe *compared with* Cato.

confero. I ſhall demonſtrate that which is compared, to be different from that *with which it is compared.*

occurro. Meet with [*prevent*] the Diſeaſe that is coming.

occurro. Your Mercy is wont to *meet with* [prevent] *Suppliants and calamitous Perſons.*

Note, That this *Dative Caſe* being a *Greciſm*, and in a great meaſure *poetical*, *Orators* uſe alſo the *Ablative* Caſe, with the Prepoſition *cum*; as, *Ut* cum maximis *minima conferam*, Cic. *Rem* cum re comparate, *Cic.* Examples of the *Greek* Conſtruction are obvious; as, Ἀντίκω σοι, *occurro tibi*: Ἀπαντήσει ὑμῖν ἄνθρωπος &c. Mar. 14. 13.

ὀργίζεσθαι

Ὀργίζεσθαι τῷ ἐξαπατήσαντι. Demosth. Ἀγανακτεῖν τῷ θανάτῳ. Plat. Ἓν ἐνὶ παραλαβεῖν. Lucian.

4. *With*] importing [*at*,] is made by *apud*: importing [*from*,] is made by *à*.

Examples.

You shall sup *with me.*

But if there be a Cause of retaining her *with you.*

When I had been three Days *with Pompey*, I went to *Brundusium.*

Unless you hasten to give the thirty Pounds, which I entrusted *with you.*

I had a Mind to begin *with* [from] *that.*

In this Case we must first begin *with* [from] *a Refutation.*

He may begin the dressing of his Ground *with* [from] *the Ides of* January.

Recapitulatory Exercise.

Philargyrus is broken with Labours, and tormented with so many Cares and Watchings, that he can spend no Time with his Friends: I invited him, together with some of his most intimate Acquaintance, to my Apartment; but he seemed angry with me, and told me, that I might deservedly be compared with some impertinent Fellow, who, when he hath nothing to do, makes it his Business to disturb others. Come, come, *Philargyrus*, (said I,) this shall not serve your turn; for I shall easily shew, that I am

am different from him with whom you compare me: I came on set purpose to meet with you: you shall sup with me to Night, where will be a skilful Physician, to whom I will relate all your Maladies, beginning with this insatiable Thirst which (as I suppose) hath invaded you from your Youth; for (though you are insensible of it) you are troubled with a deadly Disease.

SECT. V.

BY.

BY, The *instrumental Cause* or *Manner*; and *after Comparatives* and *Superlatives*, is a Sign of the *Ablative* Case; otherwise it is made by *per*, *secundum*, or *juxta*, *prope*, *de*, *é*, *ex*, *á*, *ab*.

Examples.

He subdued him, not *by Arms*, but *by Death*.

You are a Father to him *by Nature*, I *by Counsel*.

He said that he should see his Country *by my Benefit* [or *Favour*.]

It appeared *by the Testimony* of all.

Towers higher than the Walls *by ten Feet*.

More *by two Parts*.

BY,] signifying *near to*, is made by *juxta*, *prope*, *secundum*. As,

juxta. The Maid stands *by her Father*.

prope. He sate *by the Bank* of *Anien*.

secundum. He received a Wound in his Head, hard *by his Ear*.

BY,] as much as [*according to,*] is made by *de*, or *ex*. As,

de. I knew presently, that the Business was done *by Agreement.*

ex. Men will judge of your Doing, not so much *by your Intent*, as *by the Event.*

ex. It is built *by the Authority* of the Senate.

BY,] in *protesting, beseeching, adjuring,* is made by *per*. As,

I protest, *by your rejoicing*, 1 *Cor.* 15: 31.

He swears *by himself.*

I adjure thee *by the living God.*

I beseech you *by the Memory* of my Father.

By reason] is made by *per*, or *propter*. As,

per. Nor, indeed, could she, *by reason of her Age.*

propter. I can make no Camp, *by reason of the Time of the Year.*

Note, If [*That*] *with a Verb* follow, it is made by *propterea*, with *quod*, or *quia*. As,

No Agreement could be made, *by reason that* he was not content.

This kind of Comfort is bitter, *by reason that* those, by whom it ought to be done, are affected in the same manner.

BY,] *after Verbs Passives*, may be made by *per*. As,

The Thing is done *by the same Creditors.*

He compasseth that, if the Consuls are created *by the Pretors.*

Rec

Recapitulatory Exercise.

Dear School-fellow,

I have often heard our Master tell us, that Learning is not gotten by immediate Inspiration, but by much Study and Watchings, and by daily imploring the Divine Benediction: Therefore I would have you think of these Things, both when you are by your self, and with your Companions; that by your Diligence, you may answer the Expectations of your Parents. I shall not return to the School this Month, partly by reason of the Inconveniences of the Way, and partly by reason that about that time my Mother expects my Unkle, who will go by our Town, to the City; and she hath determined that I shall go along with him. We are now removing to a little House, my Father built by the River; which he took in hand, not so much by the Perswasion of his Friends, as by his own Judgment, because he certainly knows the Temper of the Air to be by much the wholsomer there. And now I intreat you, (dear School-fellow,) by our Friendship, to mind your Studies: You will be expert by often trying: Nothing is gotten by Slothfulness. Farewell.

SECT. VI.

From.

From] is a Sign of the *Ablative* Case, or it is made by a *Prepoſition.*

Examples.

He goes *from Capua*, to *Rome.*

Many chief Men of the City fled *from Rome.*

He departed *from Peſſinus.*

à. There was no News yet come *from Brundusium.*

ab. They ſtood in Battel Array, *from Sunriſing*, till the Day was far ſpent.

ab. *From Three a Clock* there was Drinking and Gaming.

à. I have heard all, *from the beginning.*

ab. He hath had a Reſpect for me, *from the very beginning* of my Youth. So,

From the Cradle: from a Child: from a little One: from his Youth.

Note 1. *Domo* and *rure* are commonly uſed *without a Prepoſition*, and ſometimes *humo.* As,

I ſee the old Man returning *from the Country.*

I was ſent for hither, *from home*, long ago.

He riſes lazily *from the Ground.*

2. *From*,] put for [*after*,] noting *Order of Succeſſion*, is made by *à* or *ab.* As,

The Seventh *from Adam.*

The Third *from Æneas.*

Who

Who is the Fourth *from Arceſilas.*

The Firſt *from Hercules.*

He is accounted the Second *from the King.*

From,] *after Verbs of Taking away,* may be a Sign of a *Dative.*

Examples.

adimo. My Enemies have *taken away from me* my Goods, not my ſelf.

demo. That he might *take away Hope from the Enemies.*

præripio. *What if* Venus *ſnatch the Arms from yellow* Minerva?

detrabo. Why (ſays he) *doſt thou take me from my ſelf?*

eripio. *Minerva* often *took him away* [viz. Ulyſſes] *from her Unkle.*

Note, That [*From*] *after Verbs of Taking away,* is uſed likewiſe *with a Prepoſition.* As,

De digito annulum detraho. Ter. Clodius *pecunias Conſulares abſtulit à Senatu.* Cic. Sed vereor ne *eripiatur à vobis* cauſa regia. Cic. Plus additum ad memoriam noſtram quam *ademptum de fortunâ* videbatur. Cic.

From,] *before a Participle of the Preſent Tenſe,* is made by a *Gerund in do,* with *à, ab,* or *ex.*

Examples.

Idle Perſons are ſoon diſcouraged *from Learning.*

A greater Glory is *gotten from defending,* then *from accuſing.*

A ſad Miſchance *called him back from hunting.*

Here note, That if a Verb of *Hindring* or *Withholding* go before [*from*,] then it may be rendred either by an *Infinitive Mood*, or by *ne*, *quo minus*, or *quin* with a *Subjunctive*. As,

The Winds *hinder them from carrying* their Food home.

Your Sickneſs *kept you from coming.*

I can hardly *keep my ſelf from flying* in his Face.

I could not be *with-held from telling you* more plainly.

Recapitulatory Exerciſe.

Dear Friend,

Since I returned from the Country, I have heard nothing from you, and therefore I cannot forbear from telling you plainly, that you have ſomewhat ſwerved from the Rules of our Friendſhip. Let me have often Letters from you, though they be never ſo ſhort: The moſt diſtant Lands cannot hinder intimate Acquaintants from ſaluting one another by this Paper-Sea. We received no Letters the laſt Week from *Germany*, but 'tis ſuppoſed that the Conjunction of ſo many Chriſtian Forces hath taken away all hope of Victory this Seaſon from the Infidels: We daily expect to hear ſome notable Action of this Campagne. If any thing of importance happen, I will acquaint you; in the mean time, be confident that no Diſtance nor Misfortune can ever diſcourage me from loving

you

you, inaſmuch as our Friendſhip hath grown up together from our very Youth. Farewell.

SECT. VII.

Than.

Than,] *after Comparatives* in the *ſame* Sentence, is a Sign of the *Ablative* Caſe; or it may be made by *quàm*.

Examples.

They are *dearer to me than my own Life.*

My Fault (he himſelf being Judge) is *leſs than Death.*

Nothing is *more dear and pleaſant to me, than my Friend.*

None of your many Virtues is *more acceptable, or more admirable, than your Mercy.*

There is nothing *more to be wiſhed for,*
quàm. *than Proſperity.*

quàm. But if that Hand availed *more than your Authority.*

Your Fortune hath nothing *greater, than that you can*; nor your Nature any
quam. thing *better, than that you will prefer very many.*

Note, that if [*than*] be made by *quam*, the *following caſual* Word muſt be of the *ſame* Caſe with the *foregoing:* As, Velit magis *liberalitate uti meâ, quàm ſuâ libertate.* Cic.

Recapitulatory Exerciſe.

Dear School-fellow,

If *Cicero* (than whom, *Rome* never ſaw a more learned *Philoſopher*, nor more eloquent *Orator*) diſputed pleaſantly with his Friend, about the propriety of a certain Word; why may not I uſe the ſame liberty with you, about the uſe of theſe Engliſh Particles, [*then*] and [*than?*] Our Maſter (as you may remember) hath ſometimes told us, that theſe *two* Words are *diſtinct* Particles, however *tyrannous* Cuſtom hath now confounded them. *What then?* Are we to be Slaves of a fooliſh Cuſtom? By no means. I ſhall therefore firſt ſpeak of the Particle [*then,*] then of that little Word [*than*;] for theſe two Words are uſed otherwiſe than ſome, not unlearned Men, may think. [*Then*] refers chiefly to *Time* or *Order*, but [*than*] is ſaid to be uſed *after Comparatives*, and when it may be expreſſed in the ſame Senſe by *quàm*. If you are delighted with theſe Fooleries, acquaint me with it, and I ſhall furniſh you with more of the like ſort. Farewell.

SECT. VIII.

In, At, On.

In] and [*at,*] importing the *value*, and when it may be turned into [*in*] and [*on,*] relating to *Time*, are Signs of the *Ablative* Caſe.

Examples.

Examples.

In ſo little Charge did that great Victory ſtand him.

He lives *at a large rate.*

He ſold one and the ſame Corn twice, and that not *at one*, but *at two Prizes.*

You were not *at* [or *in*] *the School* on *Friday.*

On that very Day he returned home.

On which Day my little Siſter died.

Note, That ſometimes [*in*,] referring to *Time*, may likewiſe be made by *theſe* Prepoſitions, *In*, *de*, *per*, *intra*, *inter*. As,

in. You come *in the very nick of Time.*
In Childhood: In Youth: In old Age.

de. Thieves riſe *in the Night*, to cut Mens Throats.

per. *In the very time* of Truce.

intra. *In fourteen Years time* they never came in Houſe.

inter. It freezeth *in the falling.*

Except. 1. Before *proper Names of leſſer Places, of the firſt and ſecond Declenſion, and Singular Number*, and before *Home*, *Ground*, *War*, they are Signs of a *Genitive.*

Examples.

What ſhall I do *at Rome?*

She dwelt *at Rhodes.*

I received two Letters from you, dated *at Corcyra.*

He

He kept a Wife privily *at Lemnos.*

I remain in doubt *at Theſſalonica:*

I took care of your Affairs *at Epheſus.*

I ſtayed three Days *at Laodicea*, three *at Apamea*, and as many Days *at Synnada.*

He was brought up *at home.*

Now I will recreate my ſelf *at home.*

Theodorus matters not whether he rot *on the Ground*, or on high.

How long ſhall your Mind be fixed *on the Ground?*

We lived together *at home*, and *at the Wars.*

Note here, That if *theſe Words* have an *Adjective* put to them, then they are the *Ablative* Caſe. As,

He was born *at Great Rome.*

Thou ſitteſt *on the cold Ground.*

Obſerve further, That [*at*] before *the proper Name of a Place, either of the Third Declenſion, or wanting the Singular Number*, is regularly a Sign of an *Ablative* Caſe. As,

He ſaid that *Sextus* had been *at Carthage*, with only one Legion.

There are now no Oracles ſpoken *at Delphos.*

The beſt Safeguard of old Age is *at Lacedæmon.*

He heard Cratippus *at Athens.*

Whereas it is ſaid in *Lilie*'s Grammar, that a *Dative* Caſe is here uſed, as, *Lentulum Getulicus* Tiburi genitum *ſcribit*, out of *Suetonius*; and *Neglectum* Anxuri *præſidium*, out of *Livy*;

it

it is to be obſerved, that theſe are not the *Dative*, but an *Ablative* Caſe, as both *Farnaby* and *Voſſius* affirm; the latter of which aſſerts, that *ruri* is oftner found in the *Ablative* Caſe, than *rure*, unleſs by the Poets. *Cicero pro Cluent.* ſays, *Sum ruri:* but *Horace*, 1 Epiſt. 15. *Sum rure.*

Except. 2. [*At*,] after Verbs of *Eſteeming*, is the Sign of the *Genitive* Caſe: but the Verb *Æſtimo* may have an *Ablative* alſo. As,

pendo. He *values it at nothing.*
pendo. He *eſteems it at a high rate.*
æſtimo. He *eſteemed it at three Pence.*

Note, The Word of *Price* is put in the *Ablative* Caſe after *all Verbs*, and it hath uſually a Sign of the *Ablative* Caſe; ſometimes it hath *no Sign.* And the Truth is, that the *Genitive* Caſe is not governed of the *Verb*, but of a *Subſtantive underſtood*; as, *Pendit Solidi*, i. e. *Pretio Solidi. Æſtimat magni*, i. e, *Pretio magni æris.* See *Except.* 8. *pag.* 31.

Recapitulatory Exerciſe.

I received two Letters from you at *Athens*, and you may eaſily imagine how I was troubled, when I underſtood you were ſick of a Fever at *Rome:* On the ſame day *Acaſtus* delivered me another, which (as I think) he received at *Corcyra.* That Buſineſs requires ſome Deliberation, though, for the moſt part, I am of your Mind. We live here at a ſmall rate, for we

Philo-

Philoſophers feed on Roots and Herbs, which a Glaſs of Wine renders a wholſom Nouriſhment. There is now a very great Contention between *Cæſar* and *Pompey*, as you ſee; and it is very probable, the Iſſue of this War will be determined at the *Pharſalian* Fields; whoever gets the Victory, it will ſtand him in great charge. Perhaps you would know how we ſpend our Time: In the Morning we diſpute on ſome Queſtion in Philoſophy, the reſt of the Day is employed in diſpatching Buſineſs, but in the Evening we meet and chat among our ſelves of divers Things, as Occaſion offers. Go on to love me as you are wont, and keep that Friendſhip which hath hitherto remained inviolable between us, both at home, and at the Wars. Our Friend *Varro* is at *Lacedæmon*. Farewell.

CHAP. IV.

Of the Infinitive Mood.

IN the *Infinitive Mood*, the Note of Dependency, [*that*,] is left out, and the *Nominative* Caſe is made the *Accuſative*; as, inſtead of *Gaudeo, quod tu bene vales*, I am glad that thou art well; we may ſay *Gaudeo te bene valere*, though our Tongue will hardly bear this *Idiom*, *I am glad thee to be well.* And as this Conſtruction

ſtruction is the moſt *uſual*, ſo the moſt *ſafe* for young Beginners to avoid Miſtake, in making [*that*] by *quod* or *ut*.

Here it may deſerve ſome Enquiry, when we muſt uſe *Amare*, *amandi*, *amandum*, *amatum*, or *amaturus*, ſince they are all expreſſed in *Engliſh* after the *ſame* manner, and ſignifie *To love*.

Some have adventured to ſay, that there is ſcarce any *certain* and *intelligible Rule*, when to make [*to*] before a Verb, by an *Infinitive Mood*, by *Gerunds*, *Supine* or *Future in rus*; yet it may be ſufficient, in *general*, to determine it *thus*; namely, that

To] *before a Verb*, is a Sign of the *Infinitive Mood Active*. As,

I deſire { *to eat.* / *to drink.* / *to ſtudy.* / *to play.* }

Mothers teach Children *to ſpeak*.

Maſters teach Scholars *to read*.

A Fiſh loves *to ſwim*.

A Bird loves *to fly*.

Except. 1. *To*,] when it comes *after a Subſtantive not material*, as *Time*, *Place*, *Deſire*, *&c.* or *after Adjectives governing* a Genitive *Caſe*, and may be turned into [*of*,] it is made by the *Gerund in* di.

Examples.

Examples:

There is not *room to breath* in at *Rome.*
They leave *a ſpace* for the Auditor *to think.*
What *place* is there left then *to chide?*
He took a very *convenient time to go* to you.
You ſeemed over *deſirous to go away.*
It is not to be ſaid how *deſirous* I was *to return hither.*
A Nation the moſt *skilful to flatter.*
He was *unaccuſtomed to ſail.*
I am ſo *deſirous to hear you.*

Note, That when [*to,*] in *this Senſe,* is render'd by an *Infinitive Mood,* it is a *Greciſm*; as in that of *Cicero,* Sed jam *tempus eſt* ad id quod inſtituimus *accedere.* And *Plautus,* Nunc adeſt *occaſio* benefacta *cumulare.* So we read, *Avidi promittere* bellum, in *Statius.*

Except. 2. *To*] after *any Subſtantive* of Things *material,* as *Gold, Silver, &c.* alſo after *theſe* Adjectives, *Apt, ready, ſlow, ſwift*; Laſtly, after *Verbs of Exhorting,* as *Hortor*; *Verbs of Inciting,* as *Incito, provoco*; of *Prevailing,* as *Valeo*; of *Belonging to,* as *Spectо, pertineo*; of *Perſuading,* as *Suadeo, moneo*; of *Alluring,* as *Allicio. To,* is made by the *Gerund in dum.*

Examples.

Let every Man be *ſwift to hear, ſlow to ſpeak,* Jam. 1. 19.
He took a Days time to conſider.

Who

Who *had received Money to judge,*
He was *ready to lye.*
propulſo. Very *ready to put off* theſe things.
If Praiſe cannot *allure you to do well.*
appello. 3. He *gave his Mind to Writing.*

Except 3. *To*] after a Verb of *Motion*, is made by the *firſt Supine.*

Examples.

They *ſend to ask* Help.
He *went* into *Aſia*, to the King, *to War.*
He ſays, he *came to enquire* of him.
They *come to ſee.*
He *went* into the Country *to dwell.*

Except. 4. *About to*, or *Ready to*,] is the *Future in rus.*

Examples.

Being about to fight his laſt Battel,
The *Ædiles* bought that Play which *we are about to act.*
When you ſhall riſe *to* [or *being about to*, or *with an intent to*] *go home.*

Note 1. That Verbs of *Motion* are ſuch as theſe, *Eo*, I go, or I am going; *Venio*, I come, or I am coming; *Mittor*, I am ſent: And *ſome of their Compounds*; as, *Abeo*, I go away; *Advenio*, I come; *Admittor*, I am admitted, or let in, *&c.*

Note 2. That Supines are *Verbal Noun Subſtantives*, of the *Fourth Declenſion*, and never vary their *Gender*; the *firſt Supine* of the *Accuſative*

ſative Caſe, and the *latter* of the *Ablative*; and both governed of a *Prepoſition underſtood:* As, Veniunt *ſpectatum*, i. e. *ad ſpectatum*, or *ad conſpectum*. Jucundum *auditu*, i. e. *in auditu*. Some of our *Engliſhes* are very fitly ſuited to *Supines*, conſidered as *Verbal Nouns*; as, I go *a Fiſhing*, *a Hunting*, *a Hawking:* I come *a Borrowing*, *a Begging*, *&c.* The Particle [*a*] being a Sign of a *Noun*.

To be] is a Sign of the *Infinitive Mood Paſſive*.

Examples.

At my beginning to ſpeak, I uſe *to be troubled*.

They will have themſelves *to be accounted* good Men.

Tyrants do not deſire *to be loved*, but *to be feared*.

He eſteems this *to be done* contrary to Nature.

Except. 1. *To be*] after a *Verb Subſtantive*, or a *Noun Subſtantive*, it is made by the *Future in dus*. As,

In this *Panætius* is *to be defended*.

They praiſe thoſe Things which are not *to be praiſed*.

It is a thing not *to be decided* by my Judgment.

He is *to be feared*, rather than *to be loved*.

This Action is *to be diſpraiſed*.

Except. 2. *To be*] after *certain Adjectives*, as *Eaſie*, *hard*, *worthy*, *unworthy*, is to be made by the *latter Supine*. As,

It is not *eaſy to be cleared.*

A Fortreſs *hard to be aſſaulted.*

Let nothing *filthy to be ſpoken, or ſeen,* touch thoſe Manſions within which a Child is.

That which is *filthy to be ſpoken,* the ſame is likewiſe *filthy to be done.*

We think this Man *worthy to be regarded,* who is not moved with Money.

Note 1. That ſometimes an *Infinitive Mood* is uſed for the *latter Supine*; as, *Aſpici, cognoſci-que* digniſſimus. *Mela.* pro, *aſpectu, cognituque.* Lyricorum *Horatius* ferè ſolus *legi dignus.* Quint. pro *lectu.* And *Virgil.* Erat tum *dignus amari*; pro *amatu.* But this is a *Greciſm:* So *Plutarch* in Pædag. Μισεῖσθαι ἄξιον. And *Homer,* Ἀργαλέον γὰρ Ὀλύμπιον ἀντιφέρεσθαι, *difficilis enim eſt* Olympius *cui reſiſtatur*; Word for Word, *difficilis eſt reſiſti.*

Note 2. The *latter Supine* is not only uſed *after Adjectives,* but after *theſe three* Subſtantives, *Fas, Nefas, Opus:* as, *Fas dictu, Nefas auditu, Opus ſcitu.* Voſſ.

CHAP. V.

Miſcellaneous Obſervations.

1. WHen *part of Time* is ſignified, it is *regularly* put in the *Ablative* Caſe. As,

No man is wise *at all Hours.*

Q. When will you come? A. *At Three a Clock.*

You watch *in the Night.*

Faults lie hid *in the Night.*

He came to me *in December.*

The last Week he left the City.

I shall go from hence *by Break of Day.*

Note, That this *Ablative* Case is governed of a *Preposition understood*, which is often likewise *expressed*; as, Quos tibi reponam *in hoc triduo.* Ter. *In tempore* ad eam veni. Id. Convivia facere *de die.* Catul. *De nocte* vigilare. Cic. By the *Part* or *Species of Time*, is meant, an *Hour*, a *Day*, a *Night*, a *Week*, a *Month*, a *Year*, *&c.* And here the *Interrogation* is made by *quando:* But when *Space of Time* is signified, the *Interrogation* is by *quamdiu*; as, *How long* did you drink? *The whole Night.*

2. When *Duration*, or *Continuance of Time* is signified, it is put in the *Accusative* Case. As,

Black *Pluto*'s Gate stands open *Night and Day.*

I think of you *Night and Day.*

He lived *forty Years.*

Now in this place Kings shall reign full *three hundred Years.*

Note, That here likewise (the *Preposition* being *sometimes expressed*) the *Accusative Case* is not governed of the *Verb*, but of the *Preposition understood*; as, *Per tres annos* studui. Dimidiam

partem

partem Nationum *intra viginti dies* ſubegit. Suet. Nay, ſometimes a Prepoſition is neceſſary (ſaith *Voſſius,*) as in that of *Cicero*, Tribunitiam poteſtatem *in quinquennium* accepit.

3. *Diſtance of Place*, or the *Meaſure of a Thing*, is *regularly* made by an *Accuſative* Caſe. As,

London is *one Day's Journey* from hence.

Tell me in what part of the World the Sky is but *three Cubits wide?*

Now I had gone *a thouſand Paces.*

Note, *Sometimes* Diſtance is put in the *Ablative* Caſe; as, Diſtat ab urbe *quingentis millibus paſſuum.* And of the Meaſure of a Thing; as, Fons latus *pedibus tribus.* In both theſe, a *Prepoſition* is *underſtood:* In the Accuſative, *ad*, *per*, or *circa*; in the Ablative, *à*, or *ab.*

4. *Although he be never ſo*, or *Be he never ſo:*] This is not to be made by *Quamvis nunquam ſit ita*, but by *Licet ſit*, or *Etiamſi ſit*, with a *Superlative* Degree of the *Adjective following.* As,

There is no Man, *be he never ſo ſtrong*, but will be tired with long and hard Labour.

All Things of ſhort Continuance ought to be thought tolerable, though they *be never ſo great.*

Death puts an End to all Troubles, *be they never ſo many.*

Of a Verbal in [ing.]

1. A *Verbal* in [*ing*,] after the Sign of a *Verb Paſſive* (*am*, *be*, *is*, *are*, *art*, *was*, *were*, *wert*, &c.)

is made by a *Verb of the Tenſe whereof that is a Sign*, of *whatever* ſort the Verb be. As,

I *am* even *looking* for you.

That very Thing *is* now *doing*.

They *were* always *inventing* ſuch like Things.

2. When a *Verbal* in [*ing*] hath [*it*, or *there is*, or *there can be*, *with*, *no*, *neither*, *nor*, *ſuch*, *good*, *bad*, *ill*] before it, 'tis elegantly rendred by a *Paſſive Impersonal*. As,

There can be no ſweet Living, *without living honeſtly*.

There is neither Sowing nor *Mowing* for me there.

It is no good truſting to the Bank.

It is a miſerable *Living without Money*.

3. A *Verbal* in [*ing*] after *theſe* Prepoſitions, *of*, *from*, *by*, *in*, *with*, is made by a *Gerund in do*. As,

I would know what you think *of Going out*.

You have gotten great Glory *by Giving*.

He may ſeem to have been negligent *in Writing*.

You are weary *with Walking*.

An idle Boy is ſoon diſcouraged *from Learning*.

Note, That [*of*] and [*from*] before the *Verbal*, are made by a *Prepoſition*: [*by*] and [*with*] commonly *without* a Prepoſition.

Of

Of the FRAMING an ORATION.

AN Oration commonly conſiſts of theſe five Parts, *Exordium*, *Propoſitio*, *Narratio*, *Confirmatio*, and *Peroratio*; *Confutatio* is comprehended under *Confirmatio*; in which (if there be neceſſity) we as well confute the Oppoſite Arguments, as eſtabliſh our own Propoſition.

EXORDIUM, is the Preface, Porch or Entrance of an Oration; and is only premiſing ſome general Diſcourſe, that ſo we may eaſily and naturally fall upon the Matter propoſed.

An *Exordium* is then only good, when it is elegant and graceful, fitted to the Matter in hand, and ſet out with apt Words and Sentences; therefore it ought always to have a fit and cloſe Connexion with the Propoſition to be ſpoken to: and as an *Exordium* ought not to be too Argumentative, for then it would rather be a Confirmation, ſo neither ought it wholly to want all ſtrength of Argument, as a naked and bare Narration doth.

Moreover, Conſideration ought to be had to what Cauſe the Oration belongs, whether to the Demonſtrative, Deliberative, or Judicial Kind; for according to theſe, the Preface or *Exordium* of an Oration is wont to vary.

Now there are ſeveral ways laid down for the compoſing an *Exordium.*

1. The firſt may be by laying down ſome Propoſition, from whence, by an eaſie and unforced Acceſs, we may fall directly upon the Subject-matter of our Diſcourſe; then the Reaſon and Confirmation of that general Propoſition may be added, and then the Concluſion to make way to the particular Propoſition to be diſcourſed of.

An Example of an Exordium *in this firſt way.*

Suppoſe the propoſition to be ſpoken to, be, the Defence of a Man's Fame, Credit and Reputation, againſt the Malignity of ill Men; the *Exordium* may be framed thus:

General Propoſition. There is nothing ſo ſacred, ſo excellent and venerable, which an envious Tongue will not violate and caſt dirt upon; nor can Innocency it ſelf be a ſufficient Safeguard againſt the Petulancy and Malignity of wicked Men.

Reaſon of the general Prop. And whence comes this, but from the infamous and corrupted Genius of our Age, wherein Men live without a ſenſe of Humanity, and without a regard of what is honeſt and decorous?

Corroboration of the Reaſon. For do we not ſee every day the moſt notorious Villanies applauded, the braveſt Actions diſgraced with the hateful Characters of Temerity and Folly; and the beautiful face of Virtue it ſelf defiled with the poyſonous breath of lewd Perſons?

Concluſion of the Exord. Nor, would I have ſtirred this ſink and rabble of deteſtable Men, did not the greatneſs of the Crime exceed all manner of Patience: for now they invade not my Fortunes, which in it ſelf were a pityable thing; they rifle not my Houſe, which were wicked; nor

do they lay wait for my Life, which were more than barbarous and inhumane; but they ſet upon my Honor, and endeavour to overwhelm my Fame and Reputation (which is dearer to me than Life it ſelf) with Cart-Loads of Reproaches.

Give me leave therefore (moſt judicious Auditors) to defend my ſelf a little againſt the Boldneſs of theſe wicked Men, and favour me with your Patience while I aſſert and maintain my abuſed Innocence. *Acceſs to the particular Propoſition.*

A ſecond way of framing an Exordium:

Having a clear Conception and perfect Underſtanding of the Queſtion or Thing to be diſcourſed of, firſt well ſettled in the Mind, begin with ſome general Propoſition extracted and drawn from the very Bowels of the Queſtion, which may ſerve as a Ground or Foundation upon which the ſubſequent Diſcourſe is built; and this general Reaſon or Ground may be ſo amplified and adorned, either by Sentences, Examples, or Similitudes, as not only gratefully to inſinuate into the Minds of the Auditors, but at the ſame time likewiſe to prove the Queſtion, which is only a particular Aſſumption of that general Diſcourſe. And this being the moſt perfect and natural way of commencing an *Exordium*, is not only made uſe of in all weighty Cauſes, but even in Epiſtles themſelves, in which, commonly, ſome general Diſcourſe is premiſed which may naturally lead to the matter in hand.

An Example of this way.

The Heirs require that the Widow proſtituting her Chaſtity within the Year of Mourning, ſhould be deprived of her Dowry.

An *Exordium* may be compoſed from the Praiſe of Chaſtity in general, thus;

Chaſtity and Modeſty is the true and genuine Commendation of the Female Sex, the glorious and laſting Monument of a Womans Praiſe: and being attir'd with this, ſhe appears more ſplendid and beautiful than when decked with the richeſt Gems and Pearls of the Eaſt.

Acceſs to the Cauſe.

But, as if Chaſtity were nothing but an empty Name; as if Modeſty, the peculiar Character of a Woman, were of no account, *Titia* hath impudently broken the moſt ſacred Laws of Virtue, trodden under foot all Piety, and violated the yet warm Aſhes of her dead Husband.

For the Forms of Epiſtolary *Exordiums*, I would recommend theſe two: the firſt is an Epiſtle of *Cicero* to *Lucius* the Hiſtoriographer, requeſting him to write a diſtinct Volume of his Acts in his Conſulſhip, *Fam. l.* 5. *Ep.* 12. which in *lib.* 4. *ad Atticum Ep.* 6. he calls *valdè bella Epiſtola:* the other is a Conſolatory Epiſtle to *Cicero* upon the Death of his Daughter *Tullia*, by *Servius Sulpitius*, *Ep. Fam. lib* 4. *Ep.* 5. who (as *Quintilian* affirms, *lib.* 10. *cap.* 1.) merited immortal Praiſe for three excellent Orations that he made.

A third way of compoſing an Exordium.

A contrario, by beginning with ſome Opinion contrary to the Propoſition to be maintained; as, ſuppoſe the Propoſition to be diſcourſed of be this, *Nobili maximè convenit ſapientia*; to introduce which, we may lay down the contrary, *viz.* That many think Learning more fit for the *Plebeians*, becauſe Noble Perſons are rather born for Arms than the School: the Refutation of which from the Injury it doth

doth to Mankind, will fairly lead to the Propoſition to be eſtabliſhed, That Learning is more eſpecially neceſſary to a Perſon of Worth and Quality; which may thus be handled Oratorically.

A preliminary Diſcourſe of the mutability of Mens Judgments.

So great is the Inconſtancy of vain Mortals, that nothing, tho back'd with the ſtrongeſt Arguments, pleaſeth long, both Honor and Contempt interchangeably taking the Poſſeſſion of their Judgments. We the late Poſterity of a decaying World, ſlight and tread under foot what our Anceſtors reverenc'd and admir'd; and the Opinions and Humors of Men are not leſs mutable than the Faſhion of their Cloaths. Who would ever have believed that Learning, the chief Good of Mankind, hitherto ſwaying and governing in the Palaces of Princes, ſhould now be condemned to the ignoble Vulgar! But behold! we now live in an Age wherein we can only lament the Iniquity of the World, and celebrate the Funeral of Learning. It is now the general Cry, and received by moſt as an Oracle, That the Sons of Nobles ſhould rather exerciſe the Head than the Tongue, and ſo from their Cradle be inſtructed in the School of *Mars*, not initiated in the peaceful Arts of *Pallas*. It is for thoſe who are caſt as it were naked into the World, and condemned to a more ſlender pittance, to beg a Fortune at the Muſes Gate, and emerge out of the dark Cloud of a baſe Original by the help of Arts. But this deſtructive Opinion of an unhappy Age ſliding into the greateſt Barbarity, which being confirm'd by Cuſtom, leſt at laſt it ſhould be impatient of a Remedy, is to be put to flight by the ſtrength of Reaſon; and decryed Learning muſt imploy all its Forces to make its own Panegyrick.

Contrary Opinion.

Solution of the Contrary.

Acceſs to the Propoſition.

I will therefore affirm in this great and honorable Aſſembly, that Learning is neceſſary

ceſſary for all, more eſpecially for Perſons of Worth and Nobility; and demonſtrate, that a Noble Perſon without Learning, is like an Eye without a Pupil, a Fire without Brightneſs, and a Star without Light.

The Office and Property of an *Exordium* being to ſhew the Scope and Deſign of the Oration, and to prepare the Auditors for the ſubſequent Diſcourſe, it will be eaſie to diſcern, that the Faults of an *Exordium* will be ſuch as theſe:

1. If it be ſuch as may equally ſerve the contrary Opinion, and may as well be uſed by the Adverſary as by our ſelves.

2. If it be drawn out into too great a length, whereby it becomes diſproportionate to the whole, and is like the making of a Houſe all Porch; and beſides, ſuch Beginnings rather weary than prepare the Minds of the Auditors.

3. If it be ſeparate; that is, neither drawn from the Cauſe it ſelf, nor having any apt Connexion with it. And ſuch *Exordiums* are rather thruſt in by head and ſhoulders than any proper and genuine Members of the Body of an Oration; theſe being, as *Horace* pleaſantly ſays,

Humano capiti cervicem pictor equinam
Jungere ſi velit ———

like a fooliſh Painter, that would joyn a Horſes Neck to a Man's Head.

4. If it be too lofty and ſwelling; which the ſame Author prudently reproves,

Non ſic incipies, ut ſcriptor cyclicus olim,
Fortunam Priami cantabo, & nobile bellum.
Quid dignum tanto feret hic promiſſor hiatu?
Parturiunt montes, naſcetur ridiculus mus.

And as it is ſuppoſed a vicious *Exordium* when it is too turgid and arrogant, ſo on the other hand it ought not to be jejune, puerile, and dry, by begin-

ning

ning with a lamentable Complaint of a Man's own Tenuity and Weakneſs, as if he knew neither what nor how to ſpeak; but the *Exordium* (as indeed the whole Body of an Oration) ought to conſiſt of maſculine Matter.

PROPOSITION, is that part of an Oration in which the Orator particularly and diſtinctly lays down what he is to ſpeak of: and this is placed ſometimes immediately after the *Exordium*, at other times after *Narration*.

1. Note, That the Propoſition ought to be ſhort, clear, and fitted to the Confirmation, that the Propoſition may not be one thing and the Oration another.

2. Obſerve likewiſe, that ſometimes the Propoſition is not of one ſingle thing, but an Enumeration or Diſtribution of it into parts, that the Orator may more clearly unfold, and the Auditors better retain and comprehend the thing; and this is called *Partition*. Diverſe Examples of this we have in *Cicero*: As *Philip.* 7. *Cur pacem nolo? quia turpis eſt, quia periculoſa, quia eſſe non poteſt. Quæ tria dum explico; peto à vobis P. C. ut eâdem benignitate, quâ ſoletis, verba mea audiatis.* Again, *Pro lege Manilia: Primum mihi videtur de genere belli, deinde de Magnitudine, tum de Imperatore deligendo eſſe dicendum.*

3. It is not always neceſſary that the Propoſition be diſtinctly and plainly laid down as a ſeparate Part from the *Exordium*, but covertly inſinuated as connected with it, eſpecially where the thing ſpoken of is known and obvious.

NARRATION, is defined by *Quintilian* to be *rei factæ aut non factæ utilis ad perſuadendum Expoſitio*. Or thus, It is *Oratio docens Auditorem quid in Controverſia ſit*. By which it appears, that *Narration* is a Declaration or Manifeſtation of the Subject-matter or thing to be ſpoken of.

Narration

Narration is almoſt perpetually neceſſary in the *Genus Judiciale*, in which we accuſe or defend. In the *Genus deliberativum* it is not always neceſſary. The *Genus Demonſtrativum*, which treats of Praiſe or Diſpraiſe, is for the moſt part nothing elſe but *Narratio perpetua cum Amplificatione*, a continued Narration amplified and enlarged.

Narration is either a diſtinct part of an Oration, and is commonly placed after the *Exordium*; or elſe it is joyned with Confirmation. Where it makes a ſeparate part of an Oration, there the Fact or Action is ſimply and briefly to be told, without any Amplification; but where *Narration* enters and falls in with the Confirmation, there ſuch Things or Actions may be illuſtrated with the Flowers and Figures of Rhetorick: which ſort of *Narrations* are more eſpecially made uſe of in Orations of Praiſe and Diſpraiſe.

That a *Narration* be good, theſe things are to be obſerved: 1. When a thing is well known to the Auditors, there it is ſufficient only to intimate or give a hint of it, briefly recalling it as it were into their Memories; but where the thing is unknown, there the *Narration* may be more prolix. 2. That it expreſs, in apt and ſignificant Words, the Manners and humors of Men, ſuppoſe of a proud, a covetous, a rich Man, or the like. To which purpoſe, *Hypotypoſes*, *Proſopopœiæ*, and ſuch like Figures, are often uſed, when Men are introduced deliberating or ſpeaking conformably to their reſpective Natures and Propenſions; and this delineated and expreſſed as it were to the life. 3. That it be perſpicuous and clear, like a Pellucid Stream, by avoiding all tedious Circumſtances of Words, frequent Parentheſes, and uſeleſs Digreſſions. 4. That it be probable, that is, that the Circumſtances of the Cauſe, Time, Place and Perſon, be ſuitable and agreeable: for, where there is any thing incredible

and

and fabulous, as alſo too fine and artful Compoſition of a Narration of matter of Fact, it is apt to beget Suſpicion. Hitherto may be referred the Deſcriptions of Things and Perſons, which when they are full of Heat and Life do powerfully move the Affections, and beget extraordinary Emotions of Spirit.

An Example of this we have in the Deſcription of the Noble City of *Smyrna*, ruined by an Earthquake, for whoſe rebuilding, *Ariſtides* the Orator ſues to the Emperors *Antonini*: which tho not with that charming Eloquence as in its Original, yet is expreſſed ſomething to this purpoſe.

'*Smyrna*, the Beauty of *Aſia*, the Glory of your 'Empire, ruined by Fire and Earthquakes, now 'lies in Aſhes. The Port is ſhut up, and the Orna-'ments of the Court are periſhed; the Grace of the 'Streets is gone, and the Schools are fallen with the 'Men and Children; the Temples lye partly buried 'in their Ruines, and partly ſwallowed up with the 'mighty Diviſions of the Ground: and finally, 'that very City whoſe Beauty drew the Eyes of all 'to it, and whoſe conſpicuous Glory became the 'Envy of her Neighbours, is now a ſad Spectacle 'of Deſolation, and a heap of Carcaſſes and Ruines. 'The pleaſant Gales of Wind which 'with gentle Fannings uſed to re-'freſh the Inhabitants, now breath 'only upon the deformed Relicks of 'a fallen and broken City.

Which laſt Words, drew Tears from the Emperors.

A lively and elegant Narration (being a kind of *Hypotypoſis*) of the Death of *Trebonius* by *Dolabella*; out of *Cicero*'s *Philip.*

Ponite igitur ante oculos, Patres Conſcripti, miſeram quidem illam, & flebilem ſpeciem, ſed ad incitandos animos veſtros neceſſariam, nocturnum impetum in urbem Aſiæ clariſſimam, irruptionem armatorum in Trebonii domum,

mum, cùm miſer ille primùm latronum gladios videret, quàm quæ res eſſet audiſſet; ſurentis introitum Dolabellæ, vocem impuram, atque os illud infame, vincula, verbera, equuleum, carnificem, tortoremque ſanguinarium.

An elegant Deſcription of a Garden, by its ſeveral Parts.

Hortus erat amœniſſimus, & prope Paradiſi æmulus; ſtabant foliorum germine renidentes arbores, quæ cum hilari odore gratas diffundebant umbras, & clementi brachiorum motu, dulces ſuſurros obſibilabant: has inter loquax rivulus, & omni cryſtallo nitidior errantibus ludebat aquis, & gutturulo voce lapillos vexabat, unde penè muſico concentu pulſabatur: Utrinque flores & copioſa Zephyri familia; hinc è viridi prato argentea ridebant lilia, illinc purpuraſcentes roſæ promicabant, iſtinc narciſſorum nivem & ebur, hyacinthorum ſanguis & aurum acuebat; Ventulus ab omni parte placidiſſimus aſpirabat.

CONFIRMATION, is the Life and Soul of an Oration, in which the Orator endeavors to prove and make good his Propoſition, and if occaſion require, refute that of his Adverſary. And having found out ſuch Arguments as are moſt ſuitable to the matter in hand, foraſmuch as they may not all be of equal force, Care is to be taken,

1. That ſtrong and cogent Arguments be placed at firſt, the weaker in the middle, and the moſt powerful and perſuaſive at the laſt.

The more forcible and cogent Arguments are commonly ſuch as are taken from the Definition or intrinſical Nature of the thing, from the Parts, Kind, Cauſes, or Effects: Arguments drawn from Adjuncts and Circumſtances, are either of the Perſon or the Thing; and are commonly comprehended under theſe Heads,

Quis, quid, ubi, quibus auxiliis, cur, quomodo, quando.

Quis

Quis, refers to the Quality of the Perſon; in which are conſidered, Nature, Sex, Age, Country, Fame, Strength, Education, Wit, *&c.*

Quid, ſignifies the quantity of the Thing; whether the matter be light or trivial, or grave and momentous, whether baſe or heroical, or full of danger.

Ubi, denotes the place.

Quibus auxiliis, What Aſſociates or Companions; with what Inſtruments.

Cur, refers to the final Cauſe; to what End or Purpoſe; with what Earneſtneſs and Contention; upon what Accounts.

Quomodo, ſhews the manner of the Fact, whether eaſily or difficultly done.

Quando, denotes the Time.

Of theſe there is great uſe to be made in Amplification, which is only the encreaſing, heightning, and enlarging the ſeveral Arguments brought to ſupport and confirm the Propoſition: not that all theſe Circumſtances are always to be uſed, but ſome of them as ſhall be thought moſt uſeful and convenient.

2. In Confirmation the Orator is to be careful that his Oration always grow and encreaſe, by enforcing what was delivered in leſs ſignificant Words and Expreſſions, by ſuch as are more ſignificant and full of Life and Affection; agitating, ſpreading, and moulding the ſame lump of Matter after many divers faſhions, always obſerving, that what is brought to explain the former, riſe higher (as it were in Emulation) and outgo it.

3. Care is to be taken, that each Argument prove well the Propoſition: And

4. That the ſeveral Arguments be not always handled after the ſame manner, but ſometimes by Figures, and ſometimes omitting what is of leſs moment, and taking that part where the greateſt ſtreſs lies. For

all

all those more vehement and lively figures may be used in Amplification; Such are Interrogation, Repetition, Subjection, Exclamation, Hypotyposis, Ethopœia, Prosopopœia, &c.

In a Demonstrative Oration, the Confirmation is more diffuse for Ornament; In a Judicial, the Probation is more expres, close and argumentative.

CONFUTATION, Is a part or kind of Confirmation, in which we clear our own Proposition from whatever is or may be objected, by rejecting or dissolving the Arguments alledged to the contrary; which may be done either before or after the Confirmation, or else dispersedly by parts throughout the whole Oration.

The manner or way of Confutation, is, 1. By shewing that what is brought by our Adversary is repugnant or inconsequent, that is, when several sayings or things alledged in an Oration, are perfectly irreconcilable and contradict one another, whereby the Adversary doth not so much fight with us as with himself. 2. That it is impossible, *i. e.* That the fact objected could not be done, and this proved by strong Arguments drawn from the Nature or Causes of things, or some such like Topicks. 3. If this cannot well be undertaken, then by shewing the Improbability of the thing, as to the Place, Time, or Persons. To which may be added, 4. That what is objected is uncertain, inevident, and that many things which are false are presumed true. And 5. Lastly, (which sometimes may take place) by shewing that the things objected are, unsutable and not agreeing with the Dignity of the Person, and besides, not in the least profitable or advantageous; as *Cassius* was wont to enquire, *Cui bono?*

Some things observable in Confutation.

1. That every Confutation proceeds not upon the same grounds, but may be varied according as we find more

more or leſs weight in the Objections. We find *Cicero* ſometimes ſlighting and contemning the Allegations of his Adverſary; ſometimes cunningly diverting his Auditors from the preſent Conſideration of what preſſed him moſt, to ſome other Reflections: At another time preſſing his Adverſary with frequent Interrogations, or with like Objections.

2. Note, That a Confutation may ſometimes be managed by a heap of Arguments, and the united force of many Reaſons, whereby the whole Cauſe of the Adverſary is at once overthrown. As we find in *Cicero pro Cælio.*

3. Obſerve, That where many things of leſſer Moment and Conſequence are objected; it is needleſs to confute all, but lightly to paſs them over, leſt the Oration cool and flag, when taken up with little things.

4. Where a Confutation is full of life and heat, there divers figures in Rhetorick may be uſed, as Dialogiſms, or Collocutions, Subjections, Ironies, Interrogations, and ſuch like.

Hitherto may likewiſe be referred *Digreſſion*, which often, and that not unelegantly falls in with the Confirmation; and it is nothing but a treating or handling of ſomething, which though ſomewhat different from our purpoſe, yet is uſeful and ſerviceable for the better carrying on or ſtrengthning the main Cauſe.

Digreſſion is moſtly uſed when we ſpeak of things common, and of general Acception, as of Virtues and Vices, of Servitude or Freedom, of Life or Death, or the like. As if one would prove, *That a Learned Man ought not to be expelled the City*; he may digreſs into the praiſes of Learning, by ſhewing the neceſſity and uſefulneſs of it. Thus we find *Cicero* (taking occaſion from the Learning of *Archias* the Poet) digreſs into the praiſe of Learning in general.

Note, That a Digreſſion ought not to be too long; yet in the Demonſtrative Kind, and Exornative

Speeches, and in all those that are framed for Delight and Pleasure, it is admitted to be more prolix: tho' even here and elsewhere a longer Digression is seldom made use of without some fair bespeaking the Auditors as a kind of *Premunition*. So *Cicero* Apologizes (in the fore-mentioned Oration) for that which he there calls *prope novum & inusitatum dicendi genus*, and which he says, did *abhorrere à forensi sermone*.

And in *Verr. Atque adeò antequam de incommodis Siciliæ dico, pauca mihi videntur esse de provinciæ dignitate, vetustate, utilitate dicenda.*

Nor after this Digression is the Orator abruptly and bluntly to pursue his intended purpose, but as if the matter of the Digression fairly and appositely led him to it. An Example of this we have in *Cicero pro Sext. Roscio*; *Hominem longè audacissimum nuper habuimus in Civitate C. Fimbriam*; then he thus suites and accommodates that to his present purpose, *Estne hoc illi dicto atque facto Fimbriæ non simillimum?*

The Epilogue or Conclusion called in Latin *Peroratio* is diligently to be heeded, because by this the Orator seeks to gain the Possession of the Minds of his Auditors and draw them over to his side, and in this he uses all his Art to raise and move the Affections.

Its Office consists principally in these two things, 1. An Enumeration or Recapitulation of the chief Arguments made use of in the preceding Discourse, that the whole strength of what lay dispersedly up and down in the body of the Oration, may now be united and set as it were before the Eyes, like a skilful Painter who delineates a large History in a little Table.

And this Enumeration ought not to be too precise and particular, of every thing, but of such things only on which the main stress of the Cause depends, and by which an Impression may be made upon the Auditors.

Moreover,

Moreover, this Recapitulation is at no hand to be made in the ſame words, but variouſly cook'd and dreſſed with ſutable Expreſſions and variety of Figures, that it may not appear *Crambe repetita*, the ſame Courſe over again, which is apt to beget Nauſeouſneſs, or to carry with it a ſeeming Diſtruſtfulneſs of the Hearers Memory.

2. The other thing wherein the Epilogue is chiefly employed, is, the moving of the Affections. And what Paſſions and Affections are eſpecially to be excited and ſtirred up, will eaſily appear from the Nature of the Cauſe. In the *Demonſtrative* kind, when we praiſe, we conclude commonly with Gratulation, Admiration, Emulation. On the contrary, when we diſpraiſe, we endeavor to excite Hatred, Envy and Contempt. In Deliberative Caſes, we employ our ſelves to raiſe Hope, either of ſatisfying Deſire, or revenging Injury; and ſometimes fear, by repreſenting an imminent Danger. In Judicial Cauſes all concur and meet, Love, Hatred, Envy, Indignation and Pity, according as the Orator either accuſes or defends.

In this, *viz.* the Epilogue, the Excellency of an Orator is moſt of all diſcern'd, in which *Tully* ſo far exceeded, and with ſuch raviſhing Eloquence, that when more Orators ſpake together with him, by common Conſent they always left this part to him to manage. Wherefore it behoves an Orator not ſo far to exhauſt his Wit, and drain his Invention in the other parts of his Speech, as to appear flat and dull in his Peroration, where he ought to ſhew himſelf the moſt full of Life and Vigor.

It is true, in ordinary Caſes, or ſhort Speeches, this kind of Peroration is needleſs, and it were ſufficient to conclude (if a Man were to make an Oration in the praiſe of Bees) with that of * *Quintilian*, *Quid non divinum habent, niſi quod moriuntur?* For when the whole Building is low and mean, it

* *Declam.* 13.

It were very ridiculous to make the *Exitus* or Back-door so magnificent and stately.

An Example of an Elegant and Vehement Peroration we have in Cicero pro Milone.

Quid vos, Judices : quo tandem animo eritis ? Memoriam Milonis retinebitis, ejicietis ? & erit dignior locus in terris ullus, qui hanc virtutem excipiat, quàm hic qui procreavit ? Vos, vos appello, fortissimi Viri, qui multum pro Republica sanguinis effudistis ; vos in viri & in civis invicti appello periculo, centuriones, vosque milites : vobis non modo inspectantibus, sed etiam armatis, & huic judicio præsidentibus, hæc tanta Virtus & hâc urbe expelletur ? Exterminabitur ? Ejicietur ? O me miserum ! O me infelicem ! Revocare tu me in patriam. Milo, potuisti per hos ; ego te in patriâ per eosdem retinere non potero ? Quid respondebo liberis meis, qui te parentem alterum putant ? quid tibi Q. Frater, qui nunc abes, consorti mecum temporum illorum ? me non potuisse Milonis salutem tueri per eosdem, per quos nostram ille servasset ?

And afterwards, *Hiccine vir patriæ natus, usquam nisi in patriâ morietur ? aut, si forte pro patriâ, hujus vos animi monumenta retinebitis, corporis in Italia nullum sepulchrum esse patiemini ? hunc suâ quisquam sententiâ ex hac urbe expellat, quem omnes urbes expulsum à vobis ad se vocabunt ? O terram illam beatam, quæ hunc virum exceperit : hanc ingratam, si ejecerit : miseram si amiserit. Sed finis sit. Neque enim præ lachrymis jam loqui possum, & hic se lacrymis defendi vetat.*

A Pathetical Peroration out of Quintilian, Declam. *the Sixth, for the Son who redeeming his Father out of Captivity and dying in Prison, the Mother forbids him to be buried.*

I must make my recourse to you, Worthy Auditors, by our common Misfortunes, by my Calamity, which is the

is the Standard or Idea of Human Miſery, as you may have no other Inſtance of ſuch a Loſs, but mine may be the laſt, as you may have no need of ſuch Pious Children as mine was, Take pity upon me. If you will accept of a Subſtitute, caſt me out. My Prayers are not reflective, yet I'll have it ſo. No joyful Exclamation ſhall follow your Sentence; I ſhall not be led to the Temple, but to the Grave: Though I prevail with you, yet I muſt weep ſtill; but if I prevail not, I will go to the Sea-ſhore all forlorn. I will drive away the very Birds with my Groans, or lay my ſelf as a Tomb-ſtone over my Son's Body. We'll be both alike unburied. I will throw my ſelf out to wild Beaſts, or at every Bodies Door. I will caſt my ſelf at the Feet of all Paſſengers, as Poor Beggars are wont now a days; I'll not ask Victuals, or an Alms, no, I will only beg a Grave, and a Clod or two thrown upon my Son by ſome compaſſionate Hand or other; or elſe, (which I hope I may do) I will throw his Body into the Sea: Then ye cruel Waves, and ye Winds, but too too proſperous, I return you your kindneſs back again. Carry it whither you will, let it be to Savages, let it be to the fierceſt Enemies, nay let it be to the Pyrates themſelves. Perchance ſome one of them will ſay, let it be buried; ſure there is none (that I know) will be againſt it.

Having thus far treated of the way and manner of framing and compoſing an Oration, for the Direction of young beginners, the next thing will be to furniſh them with Materials for the compleating their Work: For when Boys are commanded to make an Oration, and yet their Tyrannous Maſters never ſhew them where or from what Heads or Topicks they ſhall draw their Arguments, what other can be expected, but that they ſhould heap up together what ever they can find in the Indexes of Books, never conſidering whether it be proper to the Subject in hand, but only how

they may ſtuff and fill up ſo much Paper, with great loſs of their time and little benefit to themſelves? To ſupply which defect, I have collected and drawn out of the beſt Authors I could meet with, a brief Scheme of the ſeveral Heads or Topicks from whence Arguments may be deduced in the different kinds of Orations, eſpecially the Demonſtrative and Deliberative, being of frequenteſt uſe; with ſutable Examples to them.

The Demonſtrative kind is that wherein we praiſe or diſpraiſe any *Perſon*, *Action* or *Thing*.

Perſons are praiſed or diſpraiſed,

1. From their Original or Deſcent. 2. From their Life, 3. From their Death.

From their Original they are praiſed,

1. If ſprung from an honeſt Family, who have conſtantly and ſucceſſively demeaned themſelves according to the Rules of Goodneſs and Equity, and who have not been tainted or blemiſhed with notorious Crimes.

2. From an Illuſtrious and Famous one, whoſe Dignity and Splendor they have either anſwered or tranſcended.

3. If from obſcure Parentage, then they are praiſed from their perſonal Merit and Virtue, by which they have ennobled themſelves and their Poſterity.

4. From their Country; which if in it ſelf renowned, their Commendation ariſes from having lived acceptably in it, and in that they have kept up its Glory and Greatneſs within the Sphere wherein they moved: If born in an obſcure Country, if they have rendred it Illuſtrious, and adorned it by their Actions either in Peace or War. Thus *Epaminondas* encreaſed the Glory of *Thebes*, becauſe he raiſed it during his time to be the Empreſs and chief City in *Greece*, whenas before it was in Subjection to others. And thus *Stagira* was ennobled by *Ariſtotle* being born there.

From

From their Life Persons are praised,

1. By reason of the Goods of the Body, such are Health, Strength, Beauty, *&c.*

2. From the Goods of the Mind, as Wit, Judgment, Memory; all sorts of Virtues both Intellectual and Moral, as Knowledge, Prudence, Fortitude, Temperance, Liberality, Justice, *&c.*

3. From the Goods of Fortune, as Empire, Riches, Dignity and Honors.

4. From their Education, as if a Person be educated under excellent Men; or applied his Mind to virtuous and honest Studies.

5. From Actions, which are either profitable to the publick, or advantageous to a Man's private Interest.

From their Death Persons are praised;

From the Kind, and Cause, and Circumstances of it: As if it be an εὐθανασία an easie and sweet-natur'd Death, which *Augustus* wished to himself; and when a Man dies valiantly fighting against Aliens in behalf of his Country.

An Example of the Praise and Dispraise of Julius Cæsar, *out of* Vossius, Rhet. l. 1. c. 4.

If a Man would praise *Julius Cæsar*, he may begin, That he was a Roman, a Patrician, descended from *Æneas* and *Julus*. In his dispraise it may be urged, That it little belongs to his praise that he was born in a renowned City, and come of a Noble Family by a long descent, if he himself stain the Glory of his Original by the Flagitiousness of his Life. He may further be praised from his Education, that he addicted himself to Learning, and attained to a mighty Esteem and Applause for his Excellent and Eloquent Pleading. His dispraise even in this may be exaggerated, in that however he might be extolled by his Friends or Flatterers; yet it is certain he was ignorant of the

Greek Eloquence and Ornaments of Speaking, which was ſtudiouſly endeavored by the Learnedſt Men of that Age. Suppoſe him commended from the excellent and graceful form of his Body: yet may it turn very much to his diſparagement, when it ſhall be objected, that that comely Shape was baſely proſtituted to the unnatural Luſt of *Nicomedes* King of *Pithynia*. Let his famous Acts be laid open, and the Glory (ſuppoſe) of his fortunate Conqueſts in *France*, be pourtrayed; yet his Enemies will caſt it in his Teeth, that he conquer'd that Kingdom more by Time than by his perſonal Conduct and Valor. That he ſet on fire his native Country by a Civil War will tend to his diſparagement; but his admirable and unuſual Clemency to the conquer'd, redounds to his praiſe, and ſhews that he had much rather have attained his ends by any other means; and demonſtrates his unwillingneſs to ſhed the Blood of his Countrymen. Let the death of this Great Man be repreſented as an unnatural and horrid Murder, the very place augmenting the Iniquity of the Fact, being ſlain in a Court where Juſt and Right were uſually debated, and that not by Villains and profligate Wretches, but by the Senators, many of whom he had highly obliged and advanced. Yet it will be returned to his Infamy, that he was no better than the plague of the World, an Enemy of Mankind, and a ſavage Tyrant; that each Wound which brought his Death, was but a juſt Puniſhment of his enormous Wickedneſs; and that it was in *Pompey*'s Court, ſhews the Congruity of Divine Revenge, as if he had been ſlain by *Pompey* himſelf, whom he barbarouſly forced into the hands of his Murderers.

Obſerve, that in Encomiaſtick Orations, an Orator is not to trifle and ſpend time upon little, mean, and common Things, when he can have plenty and variety of better; for that ſhews only that he hath a Deſire to commend a Perſon, but is at a loſs to

to find

to find ſomething truly worthy of Commendation: For true praiſe ariſes chiefly from ſomething that is great and excellent. Therefore ſome ingenuous Men think, (and that not without reaſon) that divers of thoſe Topicks or Heads, which are commonly made uſe of in the praiſe or diſpraiſe of Perſons, ſavor too much of Puerility and Childiſhneſs, unleſs uſed with great Caution, ſuch as are the Illuſtriouſneſs or Baſeneſs of Birth and Family: the *Bona Corporis* or Health, Strength, Weakneſs, Beauty or Deformity, and the like; and conſequently ought by a complete Orator to be wholly laid aſide.

Nam genus & proavos & quæ non fecimus ipſi
Vix ea noſtra voco ——— according to the Poet.

And a Man is to be praiſed or diſpraiſed for ſuch things only as are placed in his own Power, not for ſuch things as are wholly without it, as to have a Noble or Ignoble Deſcent confeſſedly are.

Note farther, that praiſe and diſpraiſe ariſe both from the ſame Topicks; Vituperation being only an Inverſion of the other. As where a Man is commended for ſome admirable Virtues, there (if he can be diſpraiſed) it muſt be by amplifying and enlarging upon the contrary Vices: As you may ſee in the foregoing Example of *Julius Cæſar*.

Laſtly, in ſuch *Encomiums*, when the Subject is dry and barren, the Orator may digreſs to ſome common place. As if he were to praiſe an Artificer, he may digreſs a little into the Commendation of the Art which he exerciſed. And if we were to commend a Chaſt Perſon, we may make an Excurſion into the praiſe of Chaſtity.

Actions are praiſed, 1. *Ab honeſto.* 2. *Ab utili.* 3. *A difficili.* That is ſaid to be *Honeſt*, which is commended of God and True Religion, conſonant to right Reaſon, and agreeable to the Sentiments of the beſt

beſt and wiſeſt Men. *Profitable*, is that which by any manner of way becomes ſubſervient to the Acquiſition, Increaſe or Conſervation of the Goods of the Mind, Body or Fortune. *Difficult*, is that which is not accompliſh'd without a long time, and great labor and coſt.

An Example of this we have likewiſe in *Voſſius* of *Lucretia* killing her ſelf for being abuſed by *Tarquinius*. He that would praiſe and extol the Fact may argue partly *ab honeſto*, and partly *ab utili*, after this manner;

That ſhe did what became a Virtuous and Chaſt Woman, who making *Honeſty* the rule to meaſure all Actions by, ought rather to dye, than to ſurvive ſuch a foul Diſgrace, the Grief of which would daily be renewed as oft as ſhe did but caſt up her Eyes to behold the pure and immaculate Light of the Sun. And by this ſhe ſhewed the mighty Reverence and Eſteem ſhe had for Purity and Chaſtity, that no immodeſt Perſon might hereafter abuſe the Honorable Name of *Lucretia* to Countenance an Impurity. That Death is not evil in it ſelf, but rather the end of all Evils and Calamities, and therefore ought not to be feared, but cheerfully undergone, eſpecially when it is joined with Glory. And if it be rare to find ſuch Courage and Fortitude in Men, how much more Noble and Glorious will it appear in a Woman? And indeed, there is no other Comfort can be found, no other Refuge from ſo deep and heavy a Calamity but Death and the Grave; for that Perſon that can delight to live after the loſs of that ineſtimable Jewel of Modeſty, can hardly find an Argument ſufficient to defend her Innocence. But now by dying, the Impolluſion of her Mind, which ſhe could not prove by Witneſſes, ſhe atteſteth with her Blood. Moreover by killing her ſelf, ſhe declared the Atrocity and Heinouſneſs of the Injury by equalling it with Death it ſelf. And as by this Severity againſt her ſelf, ſhe diſcovered her Abhorrence and Deteſtation of *Tarquinius*, ſo ſhe opened

ed a way for publick Revenge, which was never ſatisfied but with the Expulſion of the Raviſher.

But if a Man would diſpraiſe the ſame Fact, he may do it by Arguments taken *ab inhoneſto*, and *ab inutili*. As

That no ſufficient Reaſon can be given of ſuch an unnatural Action, foraſmuch as a Crime ſuppoſes the Conſent of the Will, and though the Body were forc'd by external Violence, yet ſo long as the Mind was Innocent, there was no place for Guilt. Further, there was great Reaſon for the Prolongation of her Life, becauſe it was unjuſt for an Innocent Perſon to fall by a Puniſhment proper only for the Guilty. Adds to this, that ſhe was not wholly her own, but her Noble Father, her Husband the brave *Collatine*, and her Children claimed a part of her; and therefore it was a piece of Injuſtice, to bereave the one of a dear Daughter, the other of the half of himſelf, and the reſt of the ſweet Comfort of a Mother. Beſides, it was an Impiety againſt God, who hath therefore placed in our Minds by Nature a certain love and kindneſs for Life, that no man ſhould forſake it, till the ſupreme Governor calls him from his Station. Neither is it a ſign of a courageous but a weak and impatient Spirit to lay violent hands upon ones ſelf, ſince a Mind free from Guilt then moſt of all ſhews the clear brightneſs its of native Glory by mantully bearing the Injury of anothers Wickedneſs. Laſtly, That ſhe had much more conſulted her Honor, if ſhe had protracted the term of her Life, and expected the juſt Revenge the Noble *Collatine* deſigned to take, whereby ſhe might both hope by her mournful Complaints to inflame his Mind already deeply touched with the Injury, and alſo gratifie her own Eyes in the deſerved Puniſhment of her Enemy.

Things are generally praiſed from the Profit or Pleaſure reſulting from them; and on the contrary,

they

they are diſpraiſed from their unprofitableneſs or unpleaſantneſs; as Countries, Cities, *&c.* which may be amplified ſometimes by comparing them with the Felicity or Infelicity of other Countries.

A ſhort and Elegant Commendation of Campania *out of* Florus, l. 1. c. 16.

Omnium non modò Italiâ, ſed toto orbe terrarum, pulcherrima Campaniæ plaga eſt. Nihil mollius Cœlo; denique bis floribus vernat. Nihil uberius ſolo: ideo Liberi Cereriſque certamen dicitur. Nihil hoſpitalius mari: Hic illi nobiles portus, Cajeta, Miſenus, & tepentes fontibus Baiæ; Lucrinus & Avernus quædam maris oſtia. Hic amicti vi ibus montes, Gaurus, Falernus, Maſſicus, & pulcherrimus omnium Veſuvius, Ætnæi ignis imitator. Urbes ad mare, Formiæ, Cumæ, Puteoli, Neapolis, Herculanum, Pompeii, & ipſa Caput urbium Capua, quondam inter tres maximas, Romam Carthaginemque numerata.

The Deliberative kind is uſed in perſuading or diſſuading; the Matter of which are things contingent and placed in our power, and which are referred to ſome end. Now theſe things which thus come under Deliberation or Conſultation, and which we may be perſuaded to, or diſſuaded from, are either Publick or Private.

The Publick are uſually reckoned theſe five, Tribute, Peace, War, the ſafeguard and defence of Countries, and the enacting Laws.

The Private are as many as the various Occurrences and Buſineſſes that offer themſelves in the Life of Man: as whether *Polemon* ſhould follow the ſtudy of Philoſophy, or turn Merchant? Whether a Man ſhould marry or lead a ſingle life? Whether purchaſe ſuch a Field or not? Whether or no he ſhould Sail to the *Eaſt-Indies, &c.*

The

The Heads, Topicks, or common Places from whence Arguments are usually taken in Persuasion or Dissuasion, are these which follow;

1. *Legitimum*, lawful, that is, Whether the thing be agreeable to the written Law either Divine or Human, or to Custom, Civil or Ecclesiastical, which oftentimes obtains the force of Law. From whence a considerable Argument for Persuasion may be deduced: As on the contrary, we dissuade from the Unlawfulness of a Thing.

2. *Æquum*, Just or Right, when every Person hath his due given him; as on the contrary, Unjust is, when that which is a Man's due is not given him. Hitherto may be referred *Pious*, which contains all Duty and Observance to God, our Country and Relatives: As if that which is persuaded, promote true Religion, or pertain to the Honor, Veneration, and Respect we owe to Parents, our Fellow-Citizens and Acquaintants. Such things likewise as relate to good Discipline and Government, either in bridling and repressing the boldness of the Wicked, or encouragement of those that are Good. The contrary to this is *Impious*, which is, when that Duty owing to God, our Country, or to our Relatives and Friends, is not performed or neglected.

3. The third Head for Persuasion is *utile*, from the Profitableness of a Thing; either in procuring and keeping Good, or averting and repelling Evil.

In which two things are to be considered, 1. What will be the Consequence, if a Business be undertaken. 2. What will follow, if it be neglected and let alone? To the first of these, belongs the keeping of those good things which are already gotten, and the getting of more or new ones; the repelling or driving away present Evils which we now suffer, and the avoiding those that are imminent and hang over our heads. To the latter pertains the loss of good things already in Possession, the frustration of our Hopes and Expe-

Expectations of procuring more; the Continuation of preſent Miſchiefs under which we labor, and the continual Expectation of thoſe that are impendent over us.

The contrary to this, is, that which is *unprofitable*, and withal brings a Loſs along with it. Now as the conſideration of Profit hath a great force in Perſuaſion; ſo the conſideration of the Unprofitableneſs or Loſs will be as effectual to diſſuade.

To make this plain by an Example; if the matter in Conſultation were this, Whether a Fort adjoining to a City were to be yielded to the Enemy: We may diſſuade by ſuch Arguments as theſe. In caſe it be retained and kept, then

1. We ſhall not only have the Convenience of a Port, but the City it ſelf lying under the defence of a Fortreſs in our power, will be preſerv'd ſecure.

2. From that Fort we ſhall always have an Opportunity of annoying the Enemy.

3. Our inſulting Enemies will begin to fear when they ſee our firm Conſtancy and Reſolution of Mind.

4. We ſhall free our ſelves from the daily Incurſion of the Enemies Forces even before the very City Gates, and from all thoſe trains of Miſchiefs which the delivering up ſuch an important Place with neceſſary draw along with it.

But if the Fort be yielded to the Enemy, then, 1. We not only loſe a commodious Port, but are deprived of all Security we might expect from a Garriſon of ſuch Importance.

2. Neither is it certain (as ſome ſuppoſe) that we ſhall preſently have Peace with the Enemy, or if we have, that this Peace will be of any long continuance.

3. The danger ſtill continues the ſame, and the Enemy will afflict us with the like or greater Loſſes.

4. Nor laſtly, are we at all ſecured from our Fears, but rather have great reaſon to fear leſt the Enemy by Force or Fraud take the City and reduce us to a ſad and miſerable Slavery.

4. A fourth Topick is *Neceſſarium*, that a thing be Neceſſary; for tho Profit may be a moving Argument to the generality of Men, yet there are ſome dull, lazy, and flegmatick Spirits with whom no Conſideration of Profit can prevail where there is any labor and pains required to purchaſe it. Therefore the moſt compendious way to awaken ſuch Perſons is by ſhewing them the Neceſſity of the Thing, in reſpect of their Lives or Fortunes. Such a kind of Argument as this, *Cicero* (*Phil.* 4.) makes uſe of when he perſuades to a War againſt *Mark Anthony*, *Agitur enim, non quâ conditione victuri, ſed victurine ſimus, an cum ſupplicio ignominiâque perituri.*

The contrary to this is *Arbitrarium*, *i. e.* when it is ſolely in our own power, and there lies no neceſſity upon us to act or not to act: and hence may be drawn a prevalent Argument to diſſuade; for to what purpoſe ſhould any Man caſt himſelf into great Labors and Dangers, when, if he pleaſe, he may ſit quiet and free from both?

5. Another Argument may be taken *à jucundo*, from the Pleaſure either of the Body, Mind, or both, attending the Thing we perſuade: for ſome Men, (as was ſaid before) tho they clearly ſee a Profit and Emolument both lawful and juſt ariſing from an Enterpriſe, yet are impatient of Labor and a little Hardſhip, and upon that ſcore are apt to decline it; to whom yet the ſenſe of Pleaſure is very acceptable and grateful. On the contrary, we may as powerfully diſſuade when there is no probable Satisfaction, Delight or Pleaſure, accruing either to Body or Mind, but inſtead of that, a very likely way to create Pain and Uneaſineſs.

6. We may fetch an Argument likewiſe *à poſſibili*, by ſhewing that what we perſuade is poſſible; for if there remain the leaſt ſuſpicion of its Impoſſibility, all our Perſuaſions will be to no purpoſe: and moreover, under this Head may be brought in the

Facility

Facility and Easiness of it: Altho if there should appear some difficulty in the Acquisition, yet a generous Spirit would be so much the more inflamed and stirred up by how much he knows that the best things are the hardest to come by; according to the old Proverb, Χαλεπὰ τὰ καλά.

7. The seventh place is *à glorioso*, from the Glory of the Undertaking. Now we may demonstrate the thing which we persuade to be glorious, if we shew that from thence (as in the Topick of Profit)

1. A present Glory may be kept, and a fresh and new acquired. 2. And then that we shall not only free our selves from a present Infamy and Disgrace, but avoid that which is imminent and ready to fall upon us. Whereas if we act otherwise, 1. That Infamy and Disgrace we already suffer is likely to continue; and besides, we have no way to secure our selves from what is imminent. 2. The loss of our present Honor and Dignity will inevitably follow, and all hopes of attaining any future Glory will utterly be taken awey.

Add to this, that it may not be unuseful to stir up the Mind to heroical and glorious Atchievements, if we shew that many others have trod in the same steps, and from thence have procured great Fame and Glory to themselves: or, if we had no Examples to invite us to so glorious an Enterprize, yet there lies a large Field before us, wherein we alone, or first, or accompanied with a few, may purchase an eternal Fame and Renown by such a notable Undertaking.

8. The last Place is *ab eventu*, from the Event; where that we may the more effectually persuade, we must endeavour to shew, that (let the Matter fall out how it will, on this side or on the other) a great Profit and Glory must needs redound to us by it. So *Tully* argues, that whether the *Romans* overcome *Mithridates*;

Pro lege Manil.

or

or whether they do not overcome him, yet the War againſt him (if undertaken) cannot but be profitable and glorious.

On the other hand, it will be as ſtrong an Argument for Diſſuaſion, if it can be ſhewn that which way ſoever the Buſineſs goes, whether for us or againſt us, there is no probability of reaping either Profit or Glory, but rather a certain Expectation of Loſs and Diſgrace.

Note here, 1. That divers cogent and forcible Arguments may be drawn from Examples, provided they be not heaped together, and multiplied ſo far as that the whole Oration ſeem to conſiſt of them. Alſo from the Adjuncts of Things and Perſons; of which, ſee under that part of an Oration intituled *Confirmation*; for divers of theſe are of excellent uſe in Perſuaſion.

2. Obſerve, That in Perſuaſion or Diſſuaſion great regard is to be had of the Paſſions or Affections, of which the principal pertaining to this kind of Oration, are Deſire, Hope, Love, Fear: for either ſomething of Good is propoſed, and then Deſire is wont to be excited and inflamed; and if together with this Good there be a ready and eaſie way of attaining it, it begets Hope. If the Goodneſs, Pulchritude, and Uſefulneſs of the Thing it ſelf be graphically ſet forth and preſented to the Eyes, it raiſes a more ardent Love and Affection towards it. On the contrary, in Diſſuaſion, troubleſom, difficult, and frightful things are caſt in the way to move Fear and Deſperation. Thus *Cicero*, when he would diſſuade the making any Peace with *Anthony*, endeavours to excite thoſe Paſſions of Fear and Hatred, by painting to the Life his Cruelty; *Nullus ei ludus videtur eſſe jucundior quàm cruor, quàm cædes, quàm ante oculos trucidatio civium.* *Phil.* 4.

3. Note further, That the Manners, Diſpoſitions, and Inclinations, and Humors of Men, are diligently

to be sought out and inquired into by an exact Orator; and accordingly, he is to sute and accommodate his Discourse to their respective Natures and Propensions, if he will persuade or dissuade effectually. *Aristotle* observes, that νεότης ἐλπίδος πλήρης, γῆρας δύσελπι, Young Men are full of a good natural Assurance or Confidence, which Old Men are not so inclined to: hence Youth is easily drawn by Arguments taken from Glory; and upon Old-men the Thoughts of Profit, and the Conveniences of this Life, make the deepest Impression. *Men* are supposed to hear Reason, and with such, an Oration attempered with the Principles of Honesty and lawful Profit, is likely to be most prevalent: yet here likewise a prudent Orator is to consider the Quality of his Auditors a little further; and if they are Persons of Birth and Nobility, then his Arguments for Persuasion ought to be taken chiefly *ab honesto*, from whatever is commendable, just and equal: but if they are *Plebeians* and Mechanicks to whom he addresses himself, an Argument *ab utili* from what is profitable, will be more effectual, because this sort of Men are more taken and allured with the Consideration of Profit.

And tho this Age be so transformed in its Institutes, Customs, way and manner of living, that among us are found old Children and childish Old Men (which a prudent Orator ought to observe, as I have already intimated in the Art of Persuasion) yet it may not be impertinent to insert the ingenious Description of the several Ages of Man, out of *Horace de Art. Poet.*

Ætatis cujusq; notandi sunt tibi mores,
Mobilibusque decor, maturis dandus & annis;
Reddere qui voces jam scit puer, & pede certo
Signat humum, gestit paribus colludere, & iram
Colligit ac ponit temerè, & mutatur in horas
Imberbis juvenis; tandem custode remoto,

Gaudet

Gaudet equis, canibuſque, & aprici gramine campi:
Cereus in vitium flecti, monitoribus aſper,
Utilium tardus proviſor, prodigus æris,
Sublimis, cupiduſque, & amata relinquere pernix:
Converſis ſtudiis ætas, animuſque virilis
Quærit opes & amicitias; inſervit honori:
Commiſiſſe cavet, quod mox mutare laboret:
Multa ſinem circumveniunt incommoda: vel quod
Quærit, & inventis miſer abſtinet, & timet uti:
Vel quod res omnes timidè gelidéque miniſtrat,
Dilator, ſpe longus, iners, aviduſque futuri:
Difficilis, querulus, laudator temporis acti
Se puero, cenſor, caſtigatorque minorum.

An Example of an artificial Perſuaſion we have in an Oration of *Alexander* made to his Army which was compoſed of ſeveral Nations; wherein he ſhews himſelf no leſs a skilful Orator than an expert Captain, accommodating and ſuiting his Diſcourſe to the different Tempers and Genius's of thoſe he was to deal withal; out of *Curt. l.* 4.

To the *Macedonians*, whom he looked upon as Men of generous Spirits and Inclinations, he repreſents the Glory of their former Succeſſes; that as by their Valour *Europe* was already ſubdued, ſo their undaunted Courage would as eaſily make them Victorious over *Aſia* and the utmoſt Tracts of the Eaſt; that they were the Men that ſhould enlarge their Conqueſts beyond *Hercules* and *Bacchus*, and bring not only the *Perſians*, but the whole World under their Subjection; that they were ſmall things which they yet beheld; the *Bactrians* and remoteſt *Indians* ſhould be theirs; and that their Fame was already grown ſo big, that all Nations would inſtantly yield to their Victorious Arms.

The *Greeks* he endeavours to inflame with a Deſire of Revenge, reciting the former and frequent Wars made upon them by the *Perſians*, the implacable and mor-

tal hatred that was between them; then he calls to mind the Insolency of *Darius* first, then of *Xerxes*, whose numerous Army depopulated and wasted their Country, consuming not only their Provisions, but drinking even their very Rivers dry; that the *Persians* were they that set fire to the Temples of their Gods, laid their Cities in ruinous heaps, and trod under foot both Civil and Sacred Rights; all which Injuries they might hope to revenge under his Conduct.

The *Illyrians* and *Thracians* accustomed to live by Spoil and Rapine, he excites with the hope of Riches, bidding them to look upon the Army of their Enemies glittering with Gold and Purple, as upon a Company of Women bringing into the Field rather a Prey for them to seize upon, than Arms to offend them; that they should now change their own barren Soil, their rough and craggy Mountains and naked Hills curst with the inclemency of an everlasting cold, for the rich and luxuriant Fields of *Persia*.

The judicial Kind I have purposely omitted, partly because it is not so necessary to Young Beginners, and partly because sufficient Instructions may be taken for it from what hath been said of the other two; especially if any one will read some of those many excellent Orations of *Cicero* in that kind.

PARA-

PARADIGME I.

Pro Senectute.

OLD Age is often, but undeſervedly, accuſed that it brings along with it a Troop of Evils; but this Accuſation ſavors of too much Folly and Incogitancy: for if we will weigh things in the balance of right Reaſon, we ſhall find theſe Calumnies to be of no moment. For if Old Age be to be eſteemed a fault, this very thing to *live* will be a Crime; ſince Old Age is nothing but the Prorogation and Continuance of Life beyond the limits of Youth. It is true that the Strength is weakned by Old Age, and the Body render'd decayed, faint and trembling: but this Defect is very largely made up by the weightineſs of Prudence and Counſel, which are only the Fruits of Old Age: This corrects the Heat and Raſhneſs of Youth, and by mature Advice reſtores the inconſiderate Errors of Young Men. This is the only and greateſt Glory of a well-ſpent Life, and the reverend gray Hairs of a good Old Man hath more, not only of Authority, but of honeſt Pleaſure, than all the foul Enticements and Flatteries of Youth. Let it not repent thee then of thy changed colour; for who can be of ſo perverſe a Judgment, that had not rather behold a Panier of white Lilies, than a Basket of black Coals? And if a Man were to be transformed, would he not be rather like a Swan than a Crow? A wrinkled Face may perhaps offend a delicate and effeminate Perſon; but do thou conſider, that the Earth that is

plowed, brings forth more plentifully. Wrinkles ſeize not the Mind, nor do Years change it, unleſs it be that it grow more fair every day.

PARADIGME II.

In Senectutem.

He that praiſes Old Age, may pleaſe his Auditors with his Eloquence, but can never perſuade the moſt ordinary Perſon, that it is a tolerably happy State. Can the Nature of Man be in Love with a Diſeaſe? or take pleaſure when it is beſet with a Troop of Miſeries and Inconveniences? Nor is there any Reaſon we ſhould be deceived with the fine and flattering Words of *Cicero*, who deſcribes *Cato* like *Polycletus* his Statue, arrived to very old Age, and yet of a ſound and healthy Body, and his Senſes and Memory lively. What Evils is not Old Age ſubject to? for Old Men are all continually complaining, peeviſh, ſad, ſlovenly and weak; ſo that when we behold a decrepid Old Man leaning upon a Stick, what other ſhall we ſay, but that we ſee a Walking Grave, or Death in an Image? Hope it ſelf, that ſtirs Men up to Action, and quickens all the parts of humane Life, is altogether baniſhed from Old Age, which always deſpairs both in Proſperity and Adverſity: and tho they may by the Experience of many Years, pretend to adviſe, yet their Impotency will not ſuffer them to execute their own Counſels. And if there be any other Evils with which the Life of Man is ſtored, there is none baniſhed from Old Age; and if it be not preſent, it watches at the doors. That I may ſay all in a Word, Old Age is ſo full of Miſeries, that it hath no Refuge, no Comfort but a ſpeedy Death.

PARA-

PARADIGME III.

In laudem otii & quietis.

Leiſure and Quiet were two of the moſt grateful Goods to the Life of Man, did not the immoderate uſe (or rather the abuſe) of them make them the moſt grievous Evils, and (as it hath happen'd to many) the very bane of Body and Mind. And though it be a pleaſant thing to enjoy Reſt and Eaſe, yet it concerns us very much to know of what ſort it is: for there are two ſorts of Leiſure, the one of the active and diligent, whoſe Mind is labouring even in Reſt, and ſollicitous about honeſt Endeavours; than which, nothing is ſweeter, and more pleaſant: the other of the ſluggiſh and inactive, who are affected only with Sloth; than which nothing can be more baſe, nothing more like the Grave. By the firſt of theſe, the World hath been enriched with famous Inventions and profitable Arts: but from the other, never any thing but an inglorious and mouldy Reſtiveneſs proceeds. Arts and Sciences were never propagated by Tumult and Confuſion, but by a ſedate and quiet Mind. Upon this Ground that excellent Philoſopher *Plato* read his Lectures in his Garden, that he might be ſequeſtred from the Noiſe of the World. For ſuch is the Nature of the Mind, that it cannot attend to different Objects at one and the ſame time, but is diſtracted with Variety. And whoever would excel and attempt any great Matter, ought chiefly to retire himſelf from Multiplicity of Buſineſs. The moſt famous Men in the World, when ſatiated and tired with their own Greatneſs, have looked upon it as a Gain and Happineſs to lead a private and undiſturbed Life. That ſo their Minds being freed

from Worldly Tumults, they might look within themſelves and behold the pure impreſſions of Reaſon within their own Breaſts.

PARADIGME IV.

Labor omnia vincit improbus.

He that would ſpeak handſomely of Labor, muſt not be given to Sloth and Idleneſs: for nothing ſo much hurts and depreſſes the livelineſs and quickneſs of the Wit as Sluggiſhneſs: and the more any Perſon indulges himſelf to Idleneſs, the more unfit he is to undertake brave Exploits. Hard Labor lifted up *Hercules* to Heaven, whilſt by unconquerable Induſtry he brake through the hardeſt Difficulties. And one World ſufficed not the active and vigorous Spirit of Great *Alexander*, who undertook things almoſt impoſſible, and never gave over any Attempt though full of the extremeſt hazard and danger, till he had brought it to paſs. How little would Mortals have known of this Globe of the Earth, if the Induſtry of ſome had not laid open the vaſt Seas and unknown Lands to their view? How are all Arts and Sciences improved by Labor? And what other thing would the World be, but a ſluggiſh weight, were it not quickned and enlivened by indefatigable Diligence? The very Rocks and Mountains, yea and the moſt hidden Bowels of the Earth, are open and pervious to induſtrious Labor. From theſe dark Receſſes we fetch thoſe Treaſures of Gold and Silver, the too much Deſire of which hath filled the World with Blood and Slaughter. And not only Earth and Sea, but even Air it ſelf, yields to humane Induſtry, and endeavours, whilſt *Dædalus* with waxen Wings ſtrikes that ſoft and yielding Element, to free himſelf

himſelf from the *Cretan* Court and his ſo long hated Baniſhment. What ſhould I more ſay, when the bold *Salmoneus* raiſes human Arts to an Imitation of *Jove*'s frightful Thunder? So that I conclude, that nothing is impoſſible to labor, ſince it makes even fables to become credible.

PARADIGME V.

De aureâ Ætate.

Let it be lawful for us who inhabit the ruines of a better World, and who are the late Poſterity of that Golden Age, let it be lawful for us (I ſay) to ſpeak of that Happineſs which Nature hath denied us the Fruition of. Into what Times are we fallen? And how much are the Manners of Men changed from that ancient ſimplicity of Life? Happy ſurely that Age which knew none of thoſe Vices that Ambition, Luxury, and ſuch like unbridled Paſſions have brought to us. In which no Man ever ſtrived to advance his own profits by the damage of others, but ſhared in common the Gifts of over-abounding Nature. No noiſe of Wars here, but a moſt pleaſing Peace and Calm was ſpread over all the World. For there needed no Sword nor Spear, where no Enemy appeared; nor could there be an Enemy where *Aſtræa* only reigned, and ſincere Friendſhip pervaded the breaſts of all the Inhabitants of that new-born World. The fair Earth which is now a hard Stepmother to us, was a kind and indulgent Parent to thoſe happy mortals, producing all manner of Herbs and Fruits growing of their own accord without human Sweat and Labor. Neither did the face of Heaven ſhew it ſelf leſs chearful and benign, being never darkned with Clouds, nor vexed with boiſterous Storms, but always

ways ſmiling with a bright and ſerene Countenance. It is Want and Indigency ariſing from the inequality of Seaſons that hath taught Men the uſe of Houſes and ſoft Beds; whereas that happy Age being bleſt with a conſtant and moderate warmth, afforded Mortals an ever-ſpringing Mantle of fragrant Flowers to repoſe their wearied Limbs upon, and the ſpangled Canopy of Heaven perpetually ſhed down a ſalutary Influence for their Refreſhment. Such was the Felicity of that former World, which may ſooner be conceived in the Mind, than expreſſed in Words.

PARADIGME VI.

Nemo malus felix.

When we ſpeak of Happineſs, we muſt conſider not what is pleaſant and agreeable to the ſenſitive, but to the rational Nature; and then we ſhall eaſily perceive, that no wicked and flagitious Perſon can ever attain to true Happineſs. Suppoſe a wicked Man ſurrounded with all that the World calls Happineſs; let him abound with Riches, and poſſeſs the Wealth of the *Indian* World; let him command all Nations from the riſing to the ſetting Sun; and to gratifie a luxurious Appetite, let his Table be furniſhed with all the Delicacies that Earth, Air, and Sea can afford; yet all this is far from true Felicity, which is ſeated in the Mind, and ſprings from a ſincere and conſtant love of Virtue. What more miſerable than *Nero?* Who though he commanded all the World, yet tortur'd with a ſenſe of his own Guilt, was deprived of that peace and quiet of Mind, which the innocent and virtuous Perſon enjoys. How is the envious and malicious Perſon fretted and galled at the ſight of the Proſperity of his Neighbor? How is the Breaſt of the covetous Man, who ſpins out his Life

in

in a golden Thread, corroded and conſumed with daily Cares in ſearching for and keeping his beloved Treaſure? What ſhould I ſpeak of *Caligula*, *Heliogabalus*, and the reſt of the Rabble of Great yet wicked Men, whoſe very Sleeps were diſturbed by their Wickedneſs, and themſelves as far from true Happineſs as they were removed from Virtue and Goodneſs. And ſince the Minds of wicked Men are ſo diſquieted by their Vices, we conclude that no wicked Man can be happy.

PARADIGME VII.

Marcet ſine Adverſario Virtus.

The wiſe Author of Nature hath attemper'd this outward World to the inward frame of Man's Soul; that no Faculty may for ever ſleep and lye idle, but may have ſome fitting and agreeable Object which may allure it to act. Thus all the Senſes are gratified and pleaſed with their reſpective Objects. And if there were not ſomething to employ Virtue upon, it would ſeem to put into human Minds in vain. For as an idle and ſluggiſh Man is a uſeleſs and unprofitable burden of the Earth, ſo is Virtue when it hath nothing to exerciſe its Power upon: Which if it were not ſeen in Action, would loſe both its Name and Nature. Fortitude and Courage would be but empty Names, if there were no Dangers and Difficulties in the World. Nor ſhould we know what Patience is, if there were no Miſeries, Affronts and Diſgraces to conflict withal. It was hard labour made *Hercules* great, who had certainly dyed unknown, if there had been no Hydra's, Centaurs, and Lions in the World. And *Achilles* had never been ſo famous, if he had not met with *Hector* in the *Trojan* War. Virtue, like Weapons, grows brighter by uſing, but when they are never tryed, they are eaten and corrupted with ruſt. Nay the World it ſelf had been

been like a rude Wilderneſs, and many excellent and uſeful inventions, had for ever lain hid in the dark, if hard or preſſing Neceſſity had not ſharpned the Wits of Mortals. So true is it that Virtue languiſhes and dies, when it meets with no Oppoſition.

PARADIGME VIII.

Rari quippe boni ———

He that doth not ſee a great decay of Virtue and Goodneſs, hath certainly been careleſs in obſerving the Manners of Men. We live not in the golden Age, when Truth walk'd openly, and naked ſimplicity ſhewed it ſelf in all Mens Actions. *Aſtræa* hath long ſince left the Earth, and Deceit and Fraud runs about the World in her Mantle. Search the Hiſtories and run over the Annals of ancient Times and Ages, and you ſhall find the Earth every where filled with Rage and Fury, with Spectacles of Cruelty and Oppreſſion, and a deluge of Evils over-ſpread the habitable World. If we ſhould travel through all Nations, and ask as many as we meet, where dwells Virtue? and where is the Habitation of Honeſty, Juſtice and Kindneſs? We ſhall ſcarce find any to direct us. True Virtue hath few Companions, ſcarce a number ſufficient to equal the Gates of *Thebes*, or the Mouths of *Nilus*. Every Age crys out upon its own Wickedneſs, and ſadly complains of the want of good Men. Which very complaints do ſufficiently teſtifie and confirm the ſcarcity of virtuous Perſons.

PARA-

PARADIGME IX.

Forma bonum fragile eſt.

Nature, which is always conſtant to it ſelf, (whether to correct the Errors and Miſapprehenſions of Mankind, or to turn their Eyes to a more ſtable Felicity) hath made thoſe things which we moſt fondly doat upon and admire, to be of the ſhorteſt continuance. Beauty is a tranſitory good, which coming with Time, doth likewiſe fly away with it. And unleſs we can ſtop the Courſe of Time, or hinder the riſing or ſetting of the Sun, it is impoſſible to preſerve a periſhing and fading Beauty. Of all the Qualities that adorn a mortal Body, none paſſes away more ſwiftly than a beautiful Form; which at firſt ſhews it ſelf like a lovely Flower, and preſently vaniſhes before the Eyes of them that admire and praiſe it: a ſhort Froſt burns it up, or an immoderate Heat dries and withers it; or it may be it is pluck'd up by an envious Hand, or trodden by the foot of him that paſſes by. What other is Beauty but a fair Skin? and this is but a Dunghil overcaſt with Snow; which a little Fever, like the ſcorching beams of the Sun, will ſoon melt and diſſolve. Nor does it bring ſo much Joy at its coming, as it leaves Grief at its going away. This, that fair *Roman* Prince *Domitian* found true, when writing to a Friend, he uſed theſe words, *Know, that as nothing is more acceptable than Beauty, ſo nothing more ſhort.* But were it a laſting Good, yet I underſtand not why a mere external comlineſs ſhould be ſo deſirable; for how many profitable ſtudies do we loſe in trimming our Bodies? How many neceſſary duties are neglected, while we endeavor to adorn our worſer part? So that not only the Poet here, but that witty Philoſopher *Apuleius* ſpake a great Truth; *Stay but a while and it will not be.*

PARA-

PARADIGME X.

utrum res prosperæ an adversæ sint præferendæ.

Pro rebus adversis.

There are few Men that are contented with their own Condition; and tho to the Judgment of others, whose Minds are not clouded with Prejudice, nor troubled with boisterous Passions, they are happy enough, yet they cannot be perswaded to believe themselves to be so. The Poor Man thinks the World a Solitude and desolate Wilderness, and complains of hard Times, wherein there is little to be gotten and much to suffer. On the other side, the Rich Man tho he have the World at will, yet is always anxiously seeking for some farther good. Now though neither think himself happy, yet either thinks the others Estate better than his own. Therefore that which we have now before us, is, whether Adversity or Prosperity be in it self more eligible. And if we will speak according to the Dictates of clear Reason, Adversity seems to be preferr'd before Prosperity. For this often renders the Mind soft and effeminate, unapt to undertake great and glorious Enterprises, but the other makes it bold and Heroical, ready to follow Virtue through the greatest Dangers. This dulls the Soul, and takes off that brisk and lively relish of true Good, while the other makes it wonderfully sensible and tender, readily distinguishing between the Nature of things. What should I speak of all those Arts and Inventions which relate either to the pleasure or use of human Life? Did they not all at first proceed from necessity and want? And if it be objected, that Adversity bereaves us of all those Goods wherein the very pleasure and happiness of Life it self consists; we shall easily shew, that this mistake arises only from a corrupt Imagination. Be it that a Man be confin'd and debarr'd of his liberty, yet his Mind cannot be inclosed,

incloſed, but ranges about Heaven and Earth, and pleaſes it ſelf with all the variety of thoſe beautiful Objects. Grant that he want a full and plentiful Table; he is then freed from the burden of loathing and ſatiety, and feels none of thoſe Evils which Luxury draws along with it. Admit that he have no Lands nor ample Poſſeſſions; he is ſtill the more free from Cares and Contentions, and reaps as much true pleaſure when he walks over the large and verdant Fields of his Neighbor, as if they were his own. Nay, let him dye unknown and without a Grave, yet he is contented and ſerene, ſince the Heavens afford a covering to him that has no Urn. So that if a ſound Judgment, if quickneſs and ſagacity of Mind, if true Fortitude and Magnanimity, be things of any value, then it is manifeſt, that a Wiſe Man would chuſe Adverſity before Proſperity.

PARADIGME XI.

Cedant arma togæ.

So great is the Inconſtancy of vain Mortals, that no one thing long delights them; and that which but juſt now was extoll'd to the Skies, is at the next turning of a hand, debaſed and trodden under foot. Would any Man ever have thought, that it ſhould be made a queſtion whether the ſtudy of Learning or Arms were to be preferred? Whether *Bellona* or *Pallas* ſhould be moſt ador'd? Could any Man ever dream that the Laws and Inſcriptions of Nature engraven upon the Minds of Men, ſhould be ſo far blotted out, that *Force*, in which we are out-done by Brutes, ſhould be eſteemed the higheſt Perfection of Mankind? Search the Annals of all Times and Ages, and you ſhall find the beſt and wiſeſt Men chuſing rather to ſpend their time in the ſearch of Wiſdom than in the ſtudy of Arms. But what need I provoke to the Hiſtory of former times, when the very Nature of Man ſupplies me with an evident Argument of this Truth? For whereas all other

other Creatures that ſeem to be born only for Force and Prey, are immediately armed with ſharp Teeth and Claws; Wiſe Nature brings Man a ſociable and peaceable Creature into light naked and unarmed, inſtructing us as it were by a gentle Whiſper that Wiſdom and Knowledge is not only an Eſſential Property, but the Glory and Employment of Mankind; the ſharpneſs of whoſe Wit pierces into all things both in Heaven and Earth. Command it to deſcend into the dark Abyſs, into the inmoſt Chambers and Receſſes of the Earth; Or bid it fly up into the unknown Regions of the Stars; It breaks through all obſtacles and hindrances, and travels through the whole World ſwifter than a Thought. It is the diſſolute and corrupt Manners of Men that firſt introduced the uſe of Arms; and when Men began to wax brutiſh, they invaded and ſlaughter'd one another. And is it not ſtrange that that which hath over-ſpread the World with the greateſt brutiſhneſs and barbarity, ſhould now be thought Man's chiefeſt glory? That Prince not only of *Roman* but of all Orators *Cicero*, though he were skilled in Military Diſcipline, yet (as we ſee) judged his greateſt praiſe and glory to ariſe from the Gown. This is that which truly ennobles the Mind, and conſecrates the Memory to Immortality. Hence the great *Alexander* carried *Calliſthenes* the Philoſopher along with him, that he might not only be a Witneſs, but tranſmit his brave Actions to Poſterity. And the ſame Perſon when he came to *Achilles* his Tomb at *Sigeum*, crys out, *O Fortunate Youth, who hadſt a* Homer *to be the publiſher of thy Virtue: for if that* Ilias *had not been, the ſame Earth that covered his Body, had likewiſe buried his Name in Eternal ſilence.* So that the Soldier himſelf is forced to be beholden to Learning, that he himſelf may not dye forgotten. Ceaſe then ye armed Men from your vain Attempts! Think not that true Glory is purchaſed by Blood and Wounds, unleſs you have a mind to eternize your Names by that which is your greateſt Diſgrace. It is no credit to

deſtroy,

deſtroy, nor is any ſolid Glory gotten by overturning the World, and leſſening the number of Mankind. Wars are not to be undertaken but upon extreme neceſſity, and when no other Remedy can be found: yet the Glory accruing thence (if there be any) is little better than his who fired the Temple of *Diana*, that his Name might be perpetuated in the Records of Poſterity.

PARADIGME XII.

An Virtus Divitiis ſit præponenda?

Pro Virtute.

Being to ſpeak in the Commendation of Virtue, I ſhall not need many Words to gain your Attention and Good-will, as if I were to talk of ſome unknown thing; ſince there is none of you, but perſuaded by the ſecret Motions of his own Mind, will readily acknowledge the excellency of it: for Virtue is not an external and tranſitory thing, nor do we owe this to Fortune that we are good, but it flows from the inmoſt Nature of the Soul it ſelf. Virtue is of an heavenly Original, and from thence falling down into humane Minds, begets a certain Communion between Mankind and the Inhabitants of that better World. This is that Cement that unites and joyns all Nations of the Earth into Polities and Confederacies, without which, like rapacious Animals, they would be preying upon and devouring one another. Take away Virtue, and at the ſame time you take away Peace and Kindneſs from Men; and what would the World be then but a Slaughter-houſe and heap of Confuſion and Diſorder? To the Progreſs of Virtue we owe the Original of all thoſe Arts and Inventions which are either profitable or pleaſant to Men. This gives Laws for the good governing of Kingdoms and Commonwealths, and preſerves the Lives and Fortunes of Men from the Violence and

Rapine of others. What ſhould I ſay more! Such is the Beauty as well as Uſefulneſs of Virtue, that by a ſweet and grateful Force it attracts the Hearts of the beſt Men to it ſelf. Take the brightneſs of Heaven, the ſerenity of the Air, the fragrancy of the vernant Earth, and laſtly the Calmneſs and Tranquillity of a pure and innocent Mind, and you have ſome ſort of Idea and Character of the Pulchritude of Virtue. And can you now ſo debaſe your Thoughts, as to compare Riches with this enraviſhing good? which, beſides that they are fugitive and deceitful, a more powerful and envious Neighbour may bereave us of. And if we look into their Nature and Effects, we ſhall find them the bane of the World, the ruine of Societies, and a fruitful Soil wherein all Evils thrive and proſper. From what other Fountain flow all the Diſcords and Contentions which diſquiet and waſte the Earth, but from an immoderate love of Riches? This violates Friendſhips, overturns Societies, and contrary to the ſecret Laws of Nature, arms Brothers for the Deſtruction of one another. Wherefore being ſo well aſſured of the emptyneſs as well as hurtfulneſs of Riches, I cannot but conclude that Virtue is the great Happineſs of the World.

PARADIGME XIII.

Pro Divitiis.

I have taken a hard Task upon me, who am now to ſpeak againſt my own Mind, againſt the Dictates of clear Reaſon, and againſt the Suffrages of the wiſeſt Men, that I muſt prefer Riches before Virtue. But ſo *Carneades*, the moſt eloquent Man of his time, made an Oration againſt Juſtice, even then when his own Thoughts and Sentiments were not concerned. Upon the ſame Account I hope I may extol Riches, tho it be with the Diminution of that which is commonly called Virtue; for altho the Aſſertors

ſertors of jejune and meagre Virtue ſpeak ſome ſwelling and high-ſounding thing of it, yet it is nothing but an empty Name. For what do I hear Words, when I ſee Deeds looking quite otherwiſe? Search into the Manners of Men, and you ſhall ſee nothing but a Shadow and Vizor of Virtue; and while they bear before them the Name, they altogether deny the thing it ſelf. Nor does it any thing move me, that the Seeds of Virtue are inbred, when that ſweet Love of Riches is likewiſe born together with us. Call to mind *Seneca*; Who of all the Ethnick Philoſophers wrote more divinely of moral Virtue? and yet who more ſordid? who more earneſt to heap up Riches? as if he would tell us by his own Example, that Virtue is a mere Image and Shadow. Who Philoſophiz'd in a more ſublime Degree than *Cicero*? and yet who more ready to defend Thieves, Rebels, and Murderers, for the hope of his beloved Gain? What Commotions and Stirs did he raiſe in the Commonwealth, under the pretence of Juſtice and Honeſty, when the end of all his Actions was to heap up Riches to himſelf? O the ſweet Love of Money! O the fragrant Smell of Gold! How powerfully doſt thou ſway the Actions of Mankind! All the gallant Atchievements in War, and all the Leagues and Contracts of Peace, are performed by the attractive Power of Gold. This ſharpens the Wit, enlivens a dull and heavy Mind, and like ſome *Collyrium*, makes Mens Eyes more quick and piercing. This makes the Crooked ſtrait, and the Deformed appear beautiful as *Venus* her ſelf. This gives an Entrance into the Palaces of Kings, whilſt threadbare Honeſty ſtands without and blows its Nails. And ſince it is Riches that governs the Life of Man, and brings him all terreſtrial Happineſs, there is no Man ſurely who is well in his Wits, but will conclude with me, That Riches are to be preferred before Virtue.

PARA-

PARADIGME XIV.

Nihil eſt ab omni parte beatum. Hor. l. 2. Od. 16.

Navita ventorum ſæviſ jactatus in alto,
Otia ruris amat, laudat & agricolas:
Optat ſanguineo finem poſuiſſe labori
Miles, ut in patrio conderet oſſa ſolo.
Otia delectant, quæ non venalia gemmis,
Non auro proſtant, nec dabit altus honos.
Divitiæne valent animo depellere curas?
Aut vires medicâ reſtituêre manu?
Multa quid in cineres ſolvendi æviq; fugacis
Aggredimur? celeri præterit hora pede.
Quidve alio terras mutamus ſole calentes?
Anne exul patriâ te quoq; ſtulte fugis?
Lætior in præſens animus curare negabit
Quod ſupereſt, dulci temperat atra ſono.
Mors citæ præſtantem rapuit Chironis alumnum,
Dum male Tithonum longa ſenecta premit.
Solvite corde metus, hilareſq; reſumite vultus;
Nullus enim ex omni parte beatus erit.

PARADIGME. XV.

Integritas vitæ ubique tuta eſt. Hor. l. 1. Od. 22.

Haud timet incoctum generoſo pectus honeſto
Aut ſtrictos enſes, militis aut rabiem,
Spicula nec Mauri lethali intincta veneno,
Quæ geminam ſubitò ſæpe tulere necem.
Me lupus in ſylvis fremebundus vidit inermem
Cantantem Lalagen, territus ipſe fugit.
Ferto (quid hoc memorem?) triſtes mea corpora in oras,
In quibus æternâ ſub nive terra latet;
Aut remove medios ubi ſol accenderit æſtus,
Et ſiccam nimiis ignibus urit humum:
Securus vivam, modò ſim ſine fraude dolóque,
Seu mors contigerit, nox mihi munus erit.

FINIS.